

HOLY CHARACTERS  
CONTAINING A MISCELANY  
OF  
THEOLOGICALL DISCOVRSES  
T H A T I S  
THEOLOGY,

Positive, Scholasticall, Polemicall, and  
Morall.

*Built upon the foundation of Scriptures, Traditions, Coun-  
cils, Fathers.*

DEVIDED INTO TWO BOOKS.

Written by GEORGE LEYBURN Doctor  
of Divinity. *Done*

*Beware lest there be any man that deceive you through Phi-  
losophy, and crafty handling according to the traditions of men,  
according to the rudiments of the world, and not according to  
Christ: Coloss. 2.*

*Of your selves shall men arise speaking perverse things to draw  
Disciples after them. Act. 20.*



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By BALTAZAR BELLIER. AN. 1662.  
With Priviledge, 247



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GODS AND MEN

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TO THE  
RIGHT HONORABLE LORD  
PERCY HERBERT,

LORD POWYS OF POWYS &c.



Y LORD,

S. Clement in the eleuenth booke of Apostolicall constitutions writeth; that Selene (the great beauty of Rome in those dayes) when she shewed her selfe from a high Tower vnto the people of that Citty, Simon the Magician by sleight conueyances represented as many Selenes, as were windowes in the same Tower. Howeuer there was no more then one true Selene, the rest being meer out-

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ward

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12, 24, 33 30/-  
# 148

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ward resemblances (hauiug nothing of inward substance) contriu'd by naturall magicke vnto deluding the Eye-sight of the Beholders; in like manner, though true Theology is not diuided, nor has many faces, being the science of one God; that shew's her selfe from the high Tower of one diuine faith, which supports her: neuertheless through the subtile dealings of Satan, is represented with as many faces, as there be new models of Christian doctrine, that is, as many, or rather more, then ages down from Christ till these dayes, euery age respectiue ly hauiug coind new opinions in order to the mysteries of Christian Religion. Heady, and high-myn-ded schollars, once they come to be blown vp with the actiuity of their own witt, and thereby become inordinate <sup>a</sup> louers

<sup>a</sup> 2. Timoth. 3. erunt homines seipsos amantes.

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louers of their own thoughts, leaue the  
loue of truth. As a troubled eye, so the  
vnderstanding deluded with opinions,  
which goe beyond the boundaries of  
nature, cannot see the light of truth:

*Mittit illis Deus operationem er-  
roris, quoniam charitatem verita-  
tis recipere noluerunt. 2. Thes. 2.*

In regard heady schollars are carried on  
the wings of Pride, and will not em-  
brace the loue of truth, the supream  
providence giues them vp to their  
heart's lust vnto vncleaness of errour,  
that is, God<sup>b</sup> permitt's Satan to send  
them strong delusion vnto belieuing  
lies, and taking pleasure therein, which  
together with pertinacy so by degrees,  
blind's them, that they still encrease in  
madness, till at length through faction,

ā 3

fedi-

<sup>b</sup> Secundum S. Aug. l. 20. ciuit. c. 19. Deus mittit,  
quatenus diabolus facere ista permittit.

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sedition, and schism they endeavour to ruine, as it were, all true Christian doctrine, and Religion: witness Nestorius, Arius, Pelagius, Donatus, and sundry other ancient and modern scholars, which (vpon what designs of ambition, and interest is needlesse to express) through new coind Theologies, haue laboured to turne the Church of God into vtter disorder, and confusion. As all rebellion is to ciuill, so all schism is to ecclesiasticall gouernement dangerous, and pernicious. In the old law, lest the people of God might be deceiu'd with false coyne, and weights, the originall *Cycli*, and originall weights were conseru'd in the Sanctuary of the Temple, and no money, or weights al-

c S. Austin l. de util. cred. c. 1. saith, that he is an Heretick that for temporall interest either coineth, or selloweth new opinions.

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allow'd which were not conform to the original's of the same Sanctuary. Likewise that the same people might not be deluded with false coyns, and weights of doctrine, the chaire of Moy-  
ses by diuine dispensation was cloathed with infallibility. The high Priest how wicked soeuer could not vtter wicked doctrine from Moyse's chaire, as appears euidently from Christs own words Mat. 23. *The scribes and Pharises sit in Moyse's Chaire &c.* From which sacred Text S. Austin l. 6. con. Fauf. Manichæ. c. 29. infersthus. *In Cathedra Moysis mali sedentes bona dicere cogebantur.* Besides when God erected Moyse's his Chaire (Deutro. 17.) he promised that all definitions, Decrees, and decisions of matters in debate as comming from that seate should

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be of vndoubted truth. Moreover the children of Israël, were bound to submit to the sentence of the high Priest, the law condemning of pride, and punishing with death those, which disobeyed the commandement of the Priest, that ministred to our lord, and the Decree of the Judges.

In the new law lest Christians might be carried away with euery winde of doctrine S. Peter, and his Chaire by diuine dispensation were invested into much better priuiledges, then Moyse, and his Chaire. For our Sauour tooke speciall care, that S. Peter might not fall away from the true faith, as does euidence his prayer. Luc. 22. *Oravi pro te (Petre) ut non deficiat fides tua*: I haue prayed for thee (Peter) that thy faith faile not: and doubtless his prayer was effectuell according to the

Apost.

*Luke 22. 32.*

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Apostle (Hebræ. 5.) *Ex auditus est*  
*(Christus) pro sua reuerentia.* Our  
lord prouided for S. Peter that his faith  
might not faile, to the end saith S. Leo  
(ser. 3. de Assumpt.) *The head being*  
*made invincible, the state of all the*  
*rest might be more sure:* that is, the  
rest thereby might be strengthened,  
and confirm'd in faith. S. Peter accor-  
ding to S. Ambrose (l. 9. Noui Testam.  
9. 75. Tom 4.) after his denying of  
Christ was constituted the supream  
Pastour of souls, because, it was said to  
him afore, *When thou art conuerted*  
*confirm thy Brethren;* neither was  
Christ's prayer offered in order to the  
person of S. Peter only, but likewise in  
reference to his office; according to the  
interpretation of the best antiquity, so  
that the effect of the same prayer will  
cont-



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continue as long, as the Church of Christ shall endure on Earth: and indeed euen as Christ commaunds S. Peter to feed his sheepe *Ioa. 21.* soe he commaunds him to confirm his Brethren *Luc. 22.* but that saying of Christ: Feed my sheepe, did not relate to the person of S. Peter onely according to all Orthodox Writers: but also to the office of supream Pastour, which was conferrd vpon S. Peter with intent to continue it in his successours, being of necessary vse in the Church: wherefore Christ saying to S. Peter, confirme thy Brethren, ought to carrie the same interpretation; and in earnest it were manifest weaknes to giue vnto the successors of Moyses greater prerogatiues, as to power, authority, and infallibility in the gouernement of the Synagogue, then to the Successors of S. Peter in the  
gouer-

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gouvernement of the Church of Christ; for this were to prefer the law of bondage before the law of grace. In consequence of the premiles the Roman faith of S. Peters successors cannot faile; not to fall away from faith is a privilege proper to the Church of Rome, that is, to the Bishops of that seate, as also plainly appears by the clear Testimonies of primitiue Fathers. For example S. Cyprian Epis. 55. affirm's *That infidelity, or false faith, is inconsistent with the Church of Rome*: S. Austin Epis. 66. *auer's that our lord hath plac'd the doctrine of truth in the office, and Chaire of the Roman Church*, and S. Bernard Epis. 190. to Pope Innocentius against Abailardus, writeth thus. *We must refer to your Apostle-ship all the scandalls, and dan-*

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*dangers, which may happen in mat-*  
*ters of faith, for there, defects in order*  
*to faith ought to be remedied, where*  
*faith cannot faile: for to what Other*  
*see was it euer said, I haue pray'd*  
*for thee Peter, that thy faith faile*  
*not.* Although Bishops of Rome that  
 succeed in the Chaire of S. Peter may  
 personally err, as priuate Doctours: ne-  
 uertheless none euer did, or shall err iu-  
 dicially, or definitiue, that is none of  
 S. Peters successors haue, or shall de-  
 uiat from the truth in their consistories,  
 Courts, Councils, consultations held  
 concerning matters of faith, Religion  
 and generall manners, because Christ's  
 prayer (*I haue pray'd for thee Peter,*  
*that thy faith faile not*) protects  
 them. Wherefore the ancient Fathers  
 recur'd to Rome, and applyed them-  
 selues

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selues to the Chaire of S. Peter in all matters of controuersy pertaining to Religion, and faith, namely S. Austin and the Bishops of Affricke vnto Innocentius the first, and vnto Celestinus (Epis. 90 95.) S. Chrysostome had recourse to the same Innocentius (Epis. 1. & 2.) S. Basil to the Pope in his tyme Epis. 52. S. Hierom to Damasus Epis. 5. 7 58. and S. Cyprian Epis. ad Cornelium, expressely affirm's that, the cause of all schisms, and heresies proceeds from want of obedience to the supremam Pastour. *Nec aliunde*, saith he, *hereses oborta sunt, aut nata sunt schismata, quam inde, quod uni Sacerdoti Dei non obtemperatur, nec vnus in Ecclesia ad tempus Sacerdos, & ad tempus Index vice Christi cogitatur.*

From

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From disobeying of lawfull Pastours began the notorious schism of Core, Dathan and Abyron, who rose vp against Moyſes, and Aaron, whome God had appoynted Chief Rulers ouer them, and the rest of the Children of Iſraël; puſt vp with proud thoughts of their own abilities, and conceipted worthineſſ, they were troubled, and grieu'd at the eſtabliſhing of prieſthood in the family of Aaron onely, and therefore arrogated to themſelues prieſtly function againſt the ordinance of God, and to the vpholding of their ſchism coind a new Theology teaching, that Moyſes, and Aaron tooke too much vpon them, liſting themſelues aboue the people of our lord, ſaying all were alike holy, and our lord with euery one of them alike: after the ſame manner all ſchisms, and hereſies  
down

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down from our Sauour Christ till these dayes haue sprung vp against Gods ordinance; in euery age some one, or other wanton schollar hath drawn Disciples, and gathered Accomplices together against the supream Pastour, that is the Bishop of Rome, and our true Aaron, as S. Bernard calleth him l. 2. de confid. c. 8. pretending that he tak's too much authority vpon him, lifting his own chaire aboue all others; seeing that the spirit of God is with euery one of them to teach, preach, and administer the Sacraments without dependence of him. Their intent and aime in rising thus against the supream Pastour of the Church, is to perswade the vnlearned, that the speciall priuiledges of *Pasce oues meas: confirma fratres tuos*, which Christ cōter'd on S. Peter, doe not descend on his

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his successors alone: in consequence of which they conceiue it needlesse to seek to the Bishop of Rome for Confirmation of their new opinions, or to value any condemnation in order thereto, that proceeds from that Apostolicall Chaire; and as all wanton schollars, which coyne new notions of Doctrine in order to the mysteries of Christian Religion seditiously rise against the supream Pastour of the Church, so they speake contemptuously of the schooles of orthodox Doctours, in regard these be the supream Pastours chiefest consistory, and the Churches sanctuary, that keeps the Originall Cycli, and weights of all Christian doctrine where with they weigh all coyns of new Theologies, and such as are found too light are laid aside for the high Priest to condemn and anathematise, lest the vn-learned

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learned be deluded thereby. And indeed since the first erecting of scholes, *Cōnexa sunt*, saith the learned Canus, *schola contemptio, & haresum pestes*; contempt of scholes and heresies are inseperably connected together. For example Luther afraid of the originall weights kept in the scholes of Orthodox Doctours sharpned his tongue against all the Vniuersities of those dayes, which he called *Lupanaria Antichristi*, the stews, or Brodel houses of Antichrist; and t'is common alike to all such as coyne, or follow new opinions to haue an extream abhorrence from the scholes of Orthodox Doctours. But woe to all such wanton schollars, as goe out from the rest into seuerall sects: for they perish in the contradiction of Core; *They are*  
ē                      clouds



## EPISTLE

*clouds without water carried about of winds, Trees of Autumne without fruit, raging waues of the sea foming out their owne shame, and confusion: wandring Starres, to whom is reseru'd the storm of darknes foreuer* (Ep. Cath. Judæ) because they despiẽ the scholes of Orthodox Doctours, rise against the authority of their supream Pastour, and cut out of their own braines vnauthorized Models of new sects, and Religions.

As the Prince of darknes by diuine permission transforms himselfe into an Angel of light, so he guideth the pencils of Ambitious schollars vnto setting forth false resemblances of true faith. The extream wantonness of heady, and high mynded Teachers by the crafty dealings of Satan has euen in our  
dayes

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dayes turn'd Christianism into great disorder, and confusion; As the People of Rome through the delusions of Simon Magus were diuided in order to the true Selene; some conceiuing her to appeare from one window, some from another, and some from as many windows, as darted seeming resemblances of her; so very many Christian people, especially these of our own nation, since they haue let goe their hold of S. Peters Chaire ( that is since their falling away from the obedience due to the Church of Rome, that first conuer- ted them to Christianism ) are of different iudgements, as to the true faith, deluded by the subtrill sleights of new Teachers, which according to the seuerall lustes of their high mynds haue diuided them into seuerall sects: some be Lutherans, some Caluinists, some

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Protestants, some Anabaptists, some Independents, some first-Monarchie men, some Quakers, some Deists, and some Atheists. There are now as many faiths, as wills, whiles either faith is represented, as new Teachers will, or as they will, so is interpreted: and whereas according to one God, one Lord, and one baptism, there is also but one faith, men of these dayes are faine away from that, which is the onely faith, and begin to believe, that there is none at all, confounded with the great variety of seeming faiths; The ground wherof, as tis afore intimated is in regard, *Non vnus in Ecclesia ad tempus Sacerdos, & ad tempus Iudex vice Christi cogitatur.* Because due obedience is not exhibited to Christ's Vicar, and the Chaire by our lords voice founded on S. Peter. As in the old law schisms,

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so in the new law, heresies spring vp.  
 The Childrē of Israël fell into schisms,  
 when they fell away from their due  
 Obedience, to the Chaire of Moyse;  
 and Christians fall into heresies, as oft  
 as they rise against the Chaire of S. Pe-  
 ter coyning, or following vnauthorised  
 nouelties, whereby Christian souls are  
 misled into most desperate precipices  
 of errors: in regard whereof, I haue  
 been mou'd to write a Theology con-  
 form to the ancient Cycli, and weights  
 of the holy Churches sanctuary, that  
 is, to set forth a whole body of Christian  
 doctrine; built vpon Scriptures, Tradi-  
 tions, Councils, and Fathers which de-  
 serue to be prefer'd before Schollars of  
 new Notions; that is Christian people  
 ought to adhere, conforme their con-  
 sciences to, and rely their eternity rather  
 on those, then these, which is the Co-

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unsell, that the great S. Austinguiues in his 2. Booke against Julian the Pelagian Bishop (who had brocht new opinions to the preiudice of souls) exhorting all Christians to regard rather the learning of the holy Fathers, which flourished in the precedent ages, and the constant and vniuersall practice of the Catholicke Church, then the prophane nouelties vented, and spred by the Pelagians. Saying *Hos* (antiquos Patres) oportet, ut Christiani populi vestris prophanis nouitatibus anteponant, eisq̃ potius, quam vobis eligant adherere.

My lord herein lies the sole intent of these conceptions, which I present you with, and vnder your authority aduenture into publick view vnto aduantaging such as are piously

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ly sober<sup>d</sup> and to defend the truth  
against such as are impiously wanton.  
This is the ayme of my Theologicall  
discourses, and the height of my desi-  
res is but this, that they may be recei-  
u'd into your Lordships protection,  
which is ground warrantable enough  
to gaine them credit, in regard of the  
high measure of knowledge which is  
extraordinary in you, befeeming a well  
studied diuine, as appears by your own  
writings, which together with your o-  
ther gifts of nature, and grace renders  
you admired by all, that know your  
Lordship aright, Besides that which a-  
lone might embolden me to address  
these endeauors vnto your Lordship, is  
your eminent nobility. The best blood,  
that is in any English subiect, run's in

ē 4

your

*d Secundum S. Aug. l. 14. de Trinit. c. 1. munus  
Theologia est & pijs opiculari, & ueritatem contra impios  
defendere.*

## EPISTLE

your Lordships veins, as euidence your paternall, and maternall descents from the most renown'd, and ancient Houses of Pembrock, Northumberland, and Derby : Again your sundry noble allyances. The lord Talbot that was Heire of Shrewsbury maryed your only Daughter, a Lady of great vertue, and *Vere vidua*. A widow indeed, hauing for aboue these 20. yeares continued in her widow hood, notwithstanding her Ladyships youth, person, birth, and great doury, which made her the ambition of many noble Suitours. Moreouer your Lordships onely and most hopefull son maryed to the most accomplished in honour, obligingness, sweetnes, and piety the lady Elizabeth Daughter to Edward Lord Marquess of Worcester, which brings forth also an alliance with the most illustrious House  
of

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of Norfolke, Arundell, and Surrey.

Since I am fallen vpon your eminent Nobility, has not your owne Lady much added thereto? if your House were without an ample series of renowned progenitors, might not your posterity haue a glorious Rise from her Ladyship, whose eminent vertues haue rendered her memory blessed. *Nobilitas sola est atque unica virtus.* Besides has not that gallant Person the lord Crauen her Ladyships Brother added something of greatnes to your posterity, whose braue and gallant actiōs performed a broad in foraine parts haue gain'd much honour to his Country. Moreouer the rising of that family is honorable: the supream prouidence haueing brought it to the height of Emipence, which it now happely enioyes

(as



# EPISTLE

(as the same prouidence extended the Empyre of the ancient Romans) in regard of Morall vertues, which were eminent in your ladies Father and Mother the Raisers of it, for as much as their zeale to the law of nature, that is to do Iustice (giuing to euery one what is euery on's own) and to shew mercy vnto the distressed (feeding the hungry, and cloathing the naked) rendered them admired of such as knew them: and according to holy Scriptures, God exalted the Midwiues of the Hebrew women, and made them houses, Exod. 1. For their compliance to the law of nature in preserving of innocent Babes, which the Tyrant of Egypt had commanded them to kill: and since I am fallen vpon Gods merveilous

rewards

c Aug. l. 5. de Ciuit. Dei cap. 25. profitetur Deum terrenam gloriam excellentissimi Imperij cōcessisse bonis artibus Romanorum, id est, ut ipsemet interpretatur, virtutibus, quibus ad tantam gloriam nitebantur.

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rewarding of morall good works ; in confirmation of this truth I might produce conuincing examples in our own Country, where very many in these times through a supream prouidence are aduanc'd to honours, dignities, and eminent offices, that is God hath built them new Houses of nobility, or encreased the glory of the old, for preserving loyalty to their king (which is the law of nature written in their hearts) they feared God, and honoured his annoynted against the commandment of the Tyrant of England, and therefore are exalted : and truly vpon this score the supream prouidence hath built his Grace the Duke of Albermarle a more glorious House thē any subiect in the Christian world this day enioys, in as much as through a happy managing of his loyalty he carries the name  
not

# EPISTRE

not onely of *Pater patria* but likewise  
of *Pater Caesaris*, hauing preseru'd  
both Cēsar and his Countries. In con-  
sequence of the premises his Maties. Ca-  
tholick subjects, that with the effusion  
of their blood, and loss of their Estates  
haue cherefully performed that duty  
of nature in order to loyalty, may ho-  
pe, that a speciall prouidence in good  
time will make for them Houses of Ea-  
se, which shall be the daily prayer of

MY LORD

YOVR HONORS

*Most humble and most  
obedient Seruant*

GE O. LEYBURN.



# P R E F A C E

T O T H E

C O V N T R Y - M I S S I O N A R Y .



R.

Although these holy Characters (so named, because they describe, and set forth the holy Mysteries of Christian Religion) containe Theology but compendiously dressed vp: neuertheless, vvant noe Requisites either essentiall, or necessary thereto, being built on the foundation of holy Scriptures, Traditions, Councils, and Fathers, vvherin lies the consistency of true Theology, vvwhich, as the pillar of fire led the Israëlits by night in their vvay to the land of promise: so, in as much, as it carries the lights of the best Antiquity she- vvvs Christians their vvay thorovv the darke Mysteries of Christian faith, as by night, vvnto an heavenly Inheritance prefigured in the land of promise: that is, God hath instituted this diuine science to direct Gouvernours  
of

## P R E F A C E.

of souls in the pursuance of their pastorall function, vvhich is to crush heresies in the bud, suppress schisms, prevent scandals, and to preach the Gospell of Christ vnto saluation to euery one, that belieueth; To this intent, and purpose I haue imployed my endeavors. Howeuer some may conceiue; that the ayme of this Theology leuel's at M.<sup>r</sup> VVhites Theology, because their foundations are as opposit, as the ends of a Diameter are ouervvhart; and cross, this Theology being built on the diuine Dictates; vvhich Christ left vnto his Apostles, and their Successors in Church-Gouernement vnto the sauing of souls: but his Theology; contrariwise is built on the Digbean Peripateticks, vvhich heathen Philosophers left to their scholes vnto the exercising of mens vvits: and as the foundations, so the doctrines *ex Diametro* differ. Yet I set them not down, because the principall heads thereof Jonas Thamon hath learnedly set forth and expressed to the life; and vvhat of that kind hath issued from the excellent Latin pen of Dr. Pugh, euidence his learning, vertue, and zeale against impious nouelties: but that vvhich ought to

have

## PREFACE.

have fulnes of vveight vvith the good, and vvise Believers in order to an abhorrence from Mr. VVites newv notions, is because a famous Vniuersity hath censured, and the sea Apostolick condemned his Tenents. Howveuer the Cheif design of my vvriting these holy Characters, is to benefit Missionaries, and if I may arriue to this, I shall esteeme my selfe most happie, vvho am

Sr.

*Yr. most affectionate Brother, and  
humble servant.*

GEO. LEYBYRN.



APPROBATIO.

**L**iber hic, cui titulus : *Sacri Characteres*  
&c. Anglicè ab Exim. viro D. GEORGIO  
LEYBVRNO, S. Theologiæ Doctore com-  
positus, nihil habet fidei aut moribus disso-  
num; sed vndique spirat sanam doctrinam  
cum pietate coniunctam. Quapropter mag-  
no cum fructu, præli beneficio diuulgabitur.  
Datum Duaci die 23. Augusti 1662.

MATTHIAS GERTMAN S. Th.  
Doct̃or & Professor, ac in vrbe  
Duacena librorum Visitator &  
Cens̃or.

## A P P R O B A T I O.

**N**OS infra-scripti ingenti cum voluptate perle-  
gimus librum, cui titulus, *Holy Characters &c.*  
ab Eximio Domino, D. GEORGIO LEYBVRNO, Sa-  
cræ Theologiæ Doctore, ac Collegij Anglo-Dua-  
ceni Præsidente elaboratum & in eo nihil inuenimus  
fidei vel bonis moribus dissonum, quinimod ex fir-  
mis Sacræ Scripturæ, Conciliorum, ac Sancto-  
rum Patrum, authoritatibus fidem orthodoxam  
dilucidè ostendit, reiectis vanis speculationibus  
ac questionibus superfluis, vtrumque profanis  
novitatibus & opinionibus falsi nominis scientiæ,  
quam quidam promittentes, circa fidem excide-  
runt; magno ingenij acuminè, stylo eleganter, me-  
thodoque subtili ac nervosa, profunde investiga-  
tur, clare resolvitur, ac elucidatur perspicue; adeo  
ut, qui his duntaxat sacris Characteribus munitus  
fuerit, abundè habeat, quò Sectariorum ac Nova-  
torum præstigias, ex vano in Theologia philoso-  
phandi genere inductas, detegat ac devitet, popu-  
lumque fidelem genuinam fidei Catholice verita-  
tem, mira cum facilitate edoceat; quapropter ad  
communem populatum nostrorum utilitatem, lu-  
ce publica dignissimum censemus. Quæ in Col-  
legio Fratrum Minorum Recollectorum Anglo-  
rum hac 16. Augusti 1662.

F. BERNARDVS A S. FRANCISCO S. Theol. Lector.

F. IOANNES A S. CRUCE S. Theol. Lector.



## A P P R O B A T I O.

**P** Erlegi librum, cui titulus: *Holy Characters, &c.* Anglicè ab Eximio D. ac M. nostro D. GEORGIO LEYBYRNO Sacræ Theologiæ Doctore, & Collegij Pontificij Anglo-Duaceni Præside conscriptum; paruum quidem mole; sed virtute magnum, utpote qui omnia Catholicæ fidei mysteria clarissimè enucleata, præcipuasque quæstiones Orthodoxos inter, & vel manifestos, vel occultos hæreticos controuersas solidissimè diremptas, mirabili planè breuitate & perspicuitate complectitur, in eo ubique relucet singularis, & ab omnibus agnita Authoris eruditio, Pietas, & in Sedem Apostolicam obseruantia: qui memor, se sapientibus & insipientibus debitorem, hoc in opere, ita paruulis in Christo lacporum, id est, Christianæ fidei rudimenta propinauit, ut in eo nec maximi solidum cibum, eruditas, inquam, Theologicarum controuersiarum veritates desiderarent. In opere ea est sermonis claritas, ut etiam infimos admittat; ea materie sublimitas, ut etiam summos exerceat; ea rerum varietas, ut illud planè credam Controuertitis, Prædicatoribus, Confessarijs, Catechistis, Orthodoxis omnibus, & Heterodoxis Anglis utilissimum: nec utilissimum tantum, verumetiam hac tempestate Nouitatum quidissimè pænè necessarium. Quapropter opto, ut quamprimum fieri possit, liber hic magno rei Catholicæ commodo in lucem emittatur. Datum Duacii in Collegio Anglorum die 23. Augusti 1662.

IOANNES WARNERVS S. Theol. Professor,

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**HOLY**







THE FIRST BOOK  
OF  
HOLY CHARACTERS  
Containing a Miscelany of Theolo-  
gicall discourses  
THAT IS  
THEOLOGY  
Positive, Scholasticall; Polemicall and  
Morall.

*Built upon the foundation of Scriptures, Tra-  
ditions, Councils, Fathers.*

CHARACTER J.  
OF  
G O D  
THE CONTENTS.

The necessary being of one God: his existence in three dis-  
tinct persons: his omnipotency together with his  
other divine attributes:



G O D is a spirituell nature;  
so eminent, that nothing can  
be apprehended by man, or  
Angell in goodness bet-  
ter, in perfection greater. His existen-

A

cc

\* Aug. l. 1.  
de doct. Chr.  
Deus est quo  
nihil cogita-  
ri potest. aut  
bonitate me-  
lius aut  
perfectius  
magis.



## 2 Holy Characters I. Book

\* Si ab altero haberet existentiam non esset ens supremū & improductū: Proinde debet necessarium essentialiter existere.  
\* Singularitas seu ut loquitur Tertull. solitas id est, incommunicabilitas ad extra, est essentialis supremo enti, quod debet necessario essentialiter existere, quia existentia est rei singularis & incommunicabilis; ideoque impossibile est, ut multiplicetur, nam essentia sunt omnino per se incommunicabiles.

ce \* is his essence, and therefore to him essentiall, which euinceth a necessity of his being, and all Creatures necessary dependence of him: for tis impossible, that there should be more then \* one necessary being, and that is properly called God (a) who in essence is one, and in persons three; one and the same individuall Deity essentially requiring to be invested with a triple personality, expressed in the name of Father, Son, and holy Ghost: (b) and it were not reason, or equity, that God within him selfe should be barren wanting production, that communicates fecundity of generation to all things without him selfe.

God the Father is a beginning without

(a) i. Io. 3. There are three, which bear witness in Heaven, the Father, the Word, and the holy Ghost: and these three are one. This Scripture testimony giues full evidence of personall distinction, and essentiall vinity in the blessed Trinity: and as S. Austin well observes, overthrowes two heresies at once, namely the Arian by saying, one which signifies vinity in nature: and the Sabellian hereby by saying bear in the plurall number which plainly expresseth distinction, as to the diuine persons.

(b) God saies, Isa. 66. Shall I cause to trauell, and not bring forth from this sacred Text S. Austin infers, that it were not equity if God should giue fecundity of generation to his creatures, and want it, as to him selfe.

thout a beginning hauing no beginning of his being: God the Son hath his beginning and being from his diuine Father, who begot him from all eternity, the full brightnes of his glory, and • the expresse resemblance of his diuine substance: God(e) the holy Ghost, proceedeth from the diuine Father, and the diuine son, as from one origen of his procession, being the reciprocall loue and vnion of both.

• Hebr. 1.  
splendor gloria. Et signa substantia eius.

As in the visible sun three things are obseruable (d) the round body, or globe thereof, the beames, and the light; and as the beames are deriued from the same body, and not from the light, and

A 2 the

(c) The Council of Florence in the decree of Pope Eugenius the 4<sup>th</sup>. defines the procession of the holy Ghost from the Father, and the Son. In this Council the Grecians renounc'd their heresy, as to the same procession, though soon after they fell againe into it, and so continue obstinate in their pertinacy, notwithstanding that God by evident signes manifested his iust wrath against them, in regard of that relapse. For soon after, and euen at Pentecost, when the Church celebrates a speciall Feast in honour of the holy Ghost, the Turks seized on the Imperiall towne of Constantinople, and therby maistred all Greece, Besides in the same Council the Latin against the Greek Fathers asserted the procession of the holy Ghost from the Father, and the Son, as from one sole beginning of his being.

(d) The similitude as to the globe, beames, and light of the sun. Gelasius the Patriarch of Constantinople vsed in a conference with Amurath the Emperour of the Turks vnto illustrating the vnexpressible mystery of the blessed Trinity.

#### 4 Holy Characters 1. Book

the light from the body, and beams; and the body from neither of both: and as all these three make one only sun without confusion, or separation: so in God there are three diuine persons, and the Son proceedeth only from the Father, the holy Ghost from the Father and Son, and the Father from neither of both: and these three are one sole God without \* confusion of persons, or separation of substance.

\* The name of God is Almighty for soe he calleth himselfe; and his works shew what his name speaks him to be: namely the world created out of nothing by \* the word of his power: the sweet order in the disposition of the fabrick: the extraction of man from the dust \* of the ground: the vniuersall deluge drowning the whol earth to the destruction of man, and beast, Noë only with his family preserued (e): the diuision of the red sea giuing safe passage to the Israëlites as by land, and the reuision of its waters to the drowning of king Pharaoh, and his whole army.

In these marueilous effects of Gods  
omni

\* *Symboli S.  
Athanasij  
neg. confu-  
dentes perso-  
nas, neque  
substantiam  
separantes.*

\* *Exod. 13.  
Omnipotens  
nomen eius  
vnde Aug.*

*ser. 12. ait  
quod nomen  
Deus est po-  
testatis non  
proprietas,*

\* *Psal. 37.  
Verbo Domi-  
ni Cæli fir-  
mati sunt &  
spiritu oris  
eius omnis  
virtus eorū.*

\* *Gen. 2. for-  
mauit Deus  
hominem de  
limo terra.*

(e) *Exod. 12. the Children of Israël are said to haue walked vpon drie land through the mids of the sea, while the waters were as a wall vnto them on the right, and on the left hand.*

omnipotency as in a clear glass appear  
his other divine attributes: in the crea-  
tion of the world in time, his duration  
before time \* which is his eternity: in  
the sweet order of the things created,  
his wisdom: in the production of man  
after his own image, and likenes, his  
goodnes: in the generall deluge his iu-  
stice; in the preservation of the Israe-  
lites his mercy: in the destruction of  
Pharao, his fortitude. And all his  
works joynt, or separate declare (f) his  
glory which is the end of his working,  
who is aboue all his works, a God  
without circumscription immense, wi-  
thout bounds infinite, in himselfe in-  
uisible, \* in his works visible.

\* *Isaias cap.  
51. appellat  
Dominū ha-  
bitantem æ-  
ternitatem.*

\* *Rom. 5. In-  
uisibilia Dei  
à creatura  
mundi per ea  
qua facta  
sunt, intello-  
cta conspi-  
ciuntur.*

(f) The intent of creation was the Creatours glorifica-  
tion; wherfore the Royall Prophet Psal. 18 makes the hea-  
uens to speake the glory of God.

A 3

CHAR.



CHAR. IJ.

OF

ADAM

THE CONTENTS.

The integrity of Adams creation: his fall from original Iustice through the euill managing of his free will: all his posterity concerned in his fall.

\* Gen. 1.  
*creauit Deus  
hominem ad  
imaginem &  
similitudinem  
suam.*

Adam was the first man that God made  
\* in his own image, and after his like-  
ness (a) the first Prophet that prophesied of the  
mysterious Incarnation of the Son of God: and  
the first prodigall son, that unhappily ma-  
naged his patrimony. (b) His heavenly  
Father had settled him in a fair estate  
of

(a) S. Hieron. l. 3. com. in epist. ad Ephes. calleth Adam the first man, and first Prophet, because he fore told the mysterious Incarnation of the Son of God, in saying *This now is bone of my bone, and flesh of my flesh*, which the Apostle nameth *magnum Sacramentum*. For as much as it importes Christs nuptiall conjunction, or marriage with the Church his Spouse.

(b) Eccl. 1. God made man vpright; that is, according to the interpretation of great S. Austin, l. de cor. & gra. God gaue him in his creation sanctifying grace. And the same S. Austin l. 13. de civit. Dei, expressly teacheth, that the first man was created in grace, and l. 12. de civit. affirmes that the Angels in their creation received grace together with their nature.

of originall iustice, as to his soul, \* and immortallity as to his body, and he made away with both wilfully ; for the obedience, that was onely required to the conferuing thereof \* laid in his power. And it was necessary to injoyne \* him the performance of that vertue ; for if nothing had been commanded him, or he forbidden from nothing, he would haue had nothing to know his own inferiority, and to acknowledge his Creatours superiority.

The Command, that God laid vpon Adam was that he should not eate of the tree of knowledge Of good and euill: so named not in reference to the fruit, that in it selfe was good \* for all that God created was very good; but in order to transgression, that taught him to discern between good and euill: between the good of obedience, as to the perpetuating of grace, and life, and the euill of disobedience, as to the introducing of sin, and death. Yet God had no part in Adams transgression; for his diuine goodnes, had bestowed on him sufficient auxiliaries to continue him in obedience, and did nothing to neces-

\* Sap. 2.  
Creauit hominem inextinguibilem.

\* Non foret homo animal rationale nisi ei inesset libera boni, & mali electio: nec Deus foret iustus si impossibilia iuberet. Aug. ser. de tem.

\* Aug. l. 8.  
gen. oportebat, ut homo sub Domino Deo positus aliunde prohiberetur.

\* Gen. 1. omnia qua fecerat Deus erant valde bona.

strate his disobedience (e) for he left him in the hands of his own counsell, election, and deliberation, which euinces Adams free will: for what is necessary, or impossible, requires noe consultation, or deliberatnes, these being manifest tokens of free actions. Besides it is not

(e) Eccles. 15. *God made man from the beginning, and left him in the hand of his counsel: gaue him his commandments:.... they shall conserue thee: he hath set water and fire before thee; stretch out thy hand vnto which thou wilt: before man is life, and death, good, and euill, what liketh him shall be giuen him.* This sacred Text giues clear euidence of Adams free will, as to accepting or rejecting diuine grace, that might haue led him to euertlasting life: and indeed S. Austin infers from the same text free will in all men, lib. de gra. & lib. arb. arguing from thence, that though God giues to euery one his mercifull grace vnto obtaining of heauenly blessednes, neuertheles he necessitates none to accept of it, being in the liberty of each one to reject it. And herein according to the Council of Trent. Consisteth the reconciling of mans free will, and grace together. Morouer the holy writer of Genesis clearly demonstrats mans free will after Adams fall; for cap. 4. God said to Cain (who was troubled, and angry to see his brother Abel, and his offerings respected aboue his own) *Why is thy Countenance cast down? if thou doe well shalt thou not be accepted? and if thou dost not well sin lieth at the door, but the lust thereof shall be vnder thee, and thou shalt haue rule ouer it:* that is, saith S. Austin l. 13. *Ciuit. Dei cap. 7. thou shalt bear dominion ouer sin.* Where by is evident, that mans free will was not extinct through Adams fall: and this Catholick assertion is yet more plainly taught Deutr. 30. *I call heauen and earth to witnesse this day* (saith Moses to the People of Israël) *that I haue set before you life and death, blessing, and cursing, chuse therefore life.* These last particles euidence enough that God gaue man liberty to chuse good or euill, which is the consistency of *liberum arbitrium*, free will. S. Ambros in Psal. 40. v. 10.

not agreeable vnto reason, that he, who was established absolute lord of all liuing things created to the vse of man \* should want dominion, and free vse of his own will, and liberty. How-  
uer Adams fall seems a strange thing, he hauing nothing in himselfe, that inclined to dilloyalty; for God had made him vpright, and the integrity of his crea-  
tion extended to all his faculties spiri-  
tuall, and sensible: in his will was inte-  
grity of sanctifying charity, in his vn-  
derstanding integrity of both naturall  
and supernaturall knowledg, and in his  
sensible parts integrity of order with  
subordination, and peace with quiet-  
nes; whereby plainly appeares, that his  
fall did not proceed from himselfe  
originally. Neuertheles tis certain,  
that he did fall, yeelding to a weak  
temptation, of which himselfe was not  
author. Simple Eue, whom God made  
for his meet helpe, ill counsel'd by the  
crafty serpent, propounded vnto him  
the eating of the forbidden fruit, vnder  
a fair colour of bettering his, and her  
own condition in the knowledg Of good  
and euill: Adams condescension to this  
out ward suggestion occasioned his fall,  
wherin he imbarqued all men to ruine,

lea-

\* Aug. l. de  
cor & gra.  
docet obser-  
uationem  
praecepti A-  
damo impo-  
siti dependis-  
se ab eius li-  
bero arbi-  
trio.



\* *Zach. 13.*  
*Adam exē-*  
*plum meum*  
*ab adolescen-*  
*tia mea.*

leaving nothing behind him for their reparation \* saue his own example of sacrilegious disobedience, to make them be wary how to ingage in the future against the vertue of obedience.



## CHAR. IIJ.

OF

# ORIGINALL SIN.

## THE CONTENTS.

The innate propriety of Originall sin: the difference between Originall sin, and Adams personall offence, and between Originall sin and carnall concupiscence.

\* *Aug. Epif.*  
 130. vocat

*peccatum o-*  
*riginale vi-*  
*gium heredi-*  
*tarium, &*  
*debitum pa-*  
*terni chyro-*  
*graphi.*

**O** Riginall sin is the \* hereditary vice, that passed from our first parent upon (a) all mankind. The preuarication of Adam did not prejudice himselfe only; (b) but also the posterity. God did not

(a) The Apostle Rom. 5. teacheth, that as by one man sin entered into the world, and death by sin, soe death went ouer all men; in whom all men haue sinned.

(b) Concil. Araus. 2. can. 2. condemnes such, as assert Adams transgression to haue prejudiced himselfe only, and not his posterity. This Canon is set down in the Council of Trent. sess. 6.

not giue him originall iustice so peculiarly, as that it was not intended to all others descending from him; yet his diuine wisdom put in his will the cause of hauing, or wanting it, (c) whom he had constituted chief head of all men, and his disobedient carriage deprived all of the intended grace, (d) the wanting where of is originall sin, so named, because it proceeds originally from Adam, by the conveiance of \*propagation accompanied with carnall concupiscence, as the conduit of its passage to all his race. (e) Whereby plainly appears, that the actuall, and personall

\* Cöcil. Triē.  
definit pec-  
catum origi-  
nale in om-  
nes trāsfun-  
di per propa-  
gationem.

sin

(c) God had constituted Adam head of all mankind, as to hauing, or wanting Originall Iustice: in consequence of which the will of Adam (he being head of all human nature) contained the wills of all men (taken in the morall sense) as to keeping, or losing Originall grace, God hauing plac'd in his will the cause, that might preferue, or lose it; yet though the will of Adam taken in the proper reall sense, was the same when he sinned, and when he repented, however it was not the same morally, because he sinned as a publick, and repented as a priuate person only, and therefore his repentance profited himselfe alone.

(d) S. Anselm. l. de Concep. Vir. c. 26. nameth Originall sin nakednes of Justice due: that is a priuation of Originall Iustice: iustifying grace being due to euery man from the integrity of creation, and lost by Adams preuarication.

(e) S. Austin l. 3. oper. imperf. teaches that originall sin, is not only a sin, but also the pain of sin, whereby t'is euident that originall sin is not the actuall personall sin that Adam committed, which could not be the pain of sin, for sin afore was not come into the world.

\* Sap. 10. e-  
duxit illum  
(Adam) à  
delicto suo.

sin of Adam, that preceded propagation, is not originall sin contracted by propagation. Besides this passeth vpon all men, and consequently is common; but personall, and common are diuers, and inconsistent together. Howeuer it is the effect of the personall sin; yet so \* that the washing away of that, was not to proue a cure for this. It was in Adams power to hurt, but not to cure the wound. He made his own peace with his Creator by the vertue of true repentance, (f) but could not therein include his family, as he did in his fall: wherefore though justifying grace had cleared him of the guilt of sin; notwithstanding he begot children, that were sinners. Euen so pure grain sown in the ground produces corne with chaff, and straw: good grapes bring forth wild grapes: good oliue trees wild oliue trees: and circuncised Iewes vncircuncised children.

As originall grace is the life of the soul: so is originall sin, which is the priuation therof, the death of the soul, and

(f) S. Austin. l. 3. de lib. arb. saith, that it were not as to equity consonant, that Adam should beget children better then himselfe.

Char. III. of Originall sin. 13

and therby distinct (g) from carnall concupiscence which is not mortall, and damnable, because it doth not perfect sin: though it is very troublesom, because it foments disquietnes, \* for it is the law in the flesh, that resist's the law of the mind. And albeit that baptism washeth originall sin out of the soul, yet it doth not wash concupiscence out of the flesh, \* which is a disobedience laid vpon all flesh by just reciprocatation for the disobedience of the first flesh. Whereby is plainly evidenced, that concupiscence (h) is not made  
by

\* Gal. 5. caro  
concupiscit  
aduersus spi-  
ritum.

\* Aug. illa  
concupiscen-  
tia ex nobis  
ipsis inobe-  
dientia iustifi-  
cimo recipro-  
catu inobe-  
dientibus  
reddita est.

(g) S. Austin. l. de pec. merit. & remis. expressly teacheth that carnall concupiscence, (which the Apostle calleth *lex in membris*) remaines after baptism: in consequence whereof t'is noe sin, sin taken in the proper sense; for baptism leaueth nothing of vncleaues in him, that is baptised aright. Again lib. de nup. & concup. and in sundry other places of his writings he declares, that baptism doth not wash away concupiscence, thereby distinguishing originall sin which baptism fully destroyeth from concupiscence. Moreouer S. Austin l. 2. de nup. & concupif. plainly affirms, that the conflict, or rebellion that comes of carnall concupiscence is not damnable, though troublesome, because of the extream vnquietnes, which it foments.

(h) S. Austin. l. 3. coun. Iulian. teaches, that concupiscence does not proceed from God, but from sin: wherefore S. Paul sometymes call's concupiscence sin, for as much as it came of sin, and inclines to sinning. And indeed t'is noe sin, sin taken in the proper sense, for a free voluntary act of transgression against the law of God. Wherefore the Council of Trent hath defin'd, that it is not properly a sin, as it is left in the regenerated through baptism, because as S. Austin teacheth concupiscence does not per-

fect iniquity, and it is left after baptism to a good intent, namely to be the seed of a spirituall warfare vnto exercising of the soul in humility, vertue, and godlines.

by God, but by the sin of the flesh. Howeu<sup>r</sup> the supream prouidence lets it raig<sup>n</sup> in the flesh, euen after baptism, that the flesh may minister matter of vertue to the spirit. Though the Children of Israë<sup>l</sup>, Gods chosen people passed the red sea ( which is a Type of Christian baptism ) came safe to the land of promise ( which is a figure of sanctifying grace that baptism confers ) and droue away the Cananites their enemies, that possessed it afore, which denotes the Devil, that the Sacrament of baptism cast's out of the baptized; neuertheless the supream prouidence left in the mids of them a Iebuseus ( whereby is represented carnall concupiscence ) that daiiy fo<sup>r</sup>rented disquietnes, continually quarrelling, fighting, and prejudicing them extremely. After the same manner the desires of the flesh fight which, and sometymes overcome the spirit, not by strength, but by flattery. The flesh is like the alluring Dalila that through fawning sweet enticing words mastered Sampson, who exceeded her farre in strength: carnall

con-

*Char. III. of Originall sin.* 15

concupiscence is a faire spoken lady,  
that tempteth the spirit, as Eue did A-  
dam, and if it finde not the spirit cir-  
cumpect, watchfull without sleeping,  
and extream swift in flying from its al-  
lurements, as Ioseph did from the wan-  
ton lady of Egipte, it will gaine the vi-  
ctory infallibly: in consequence of  
which euery Christian, that will prefer  
heauenly enjoyments before wordly  
pleasures, ought to flye from the crafty  
dealings of the flesh as from a serpent,  
lion, or tyger.

CHAR.





CHAR. IV.  
OF  
THE VIRGIN  
MARY  
THE CONTENTS.

The Virgin MARY Mother of God, Mother taken  
In the proper sense: her maternity did not prejudice her virginity, nor originall sin her conception, which by diuine dispensation was immaculate: the power of her Intercession vnto saluation to euery sinner, that humbly seeketh vnto her.

\* Gal. 4. *misit Deus Filium suum factum ex muliere.*

**T**He Virgin MARY was the Royall Stemm (a) that sprung from the root of Iesse, and from her root sprung the fairest branch of man kind. For she was the woman, \* of whom the Son of God was made man, whence arised her most excellent title of mother of God. And Saint Elizabeth was not more truly the mother of S. Iohn Baptist, then the Virgin Mary was Gods

mo-

(a) Isaías Cap. 11. prophesied that there should come a rodde forth of the roote of Iesse, and that a flower should grow out of his roote. Where according to the ancient Fathers, the Prophet meant by the rodde the Virgin MARY, and by the flower her diuine son IESVS.

*Char. IV. of the Virgin Mary.* 17

mother, mother taken in the proper sense, having all necessary requisites to a true maternity. For the body, that the son of God assumed, was made of her and by her disposed to the reception of the reasonable soul, that informed the said body: also she cooperated to the uniting of that soul to the said body, and bore to the world the singular person *Christ*, God-man, and man-God, which was sufficient enough to invest her in the eminent title of mother of God, mother taken in the proper sense. For to furnish all essentiall requisites to the making of *Christ*, namely his divine nature, personality, and reasonable soul, are not necessarily required to make her maternity. For if a mother could not be truly the mother of her son, vnless she should furnish whatsoever is essentiall to a son, it would plainly, and evidently follow, that *S. Elizabeth* was not the mother of *S. Iohn Baptist*, nor any other woman the mother of her child, since a child essentially requires a reasonable soul, that is not produced by the mother, but created by God alone.

To declare how the son of God was conceived of the *Virgin Mary* lies not

B

Wi-



within the reach of a naturall vnderstanding: the nuptiall conjunction of diuinity, and humanity in the vnity of his diuine person, was the diuine work of the holy Ghost in an admirable, and vnexpressible manner; howeuer it may bee illustrated thus. (b) Naturalists haue observed, that the shell fish, which bringeth forth a precious stone, called an vnion, when the time of breeding comes (naturally desirous of conception) opens its mouth to receiue the dew descending from Heauen, which afterwarde toucht by a heauenly lightning contracts that precious body of stone named vnion, through the cooperation of the same shell fish. The Virgin MARY is the pure shell: the heauenly dew the son of God, that descended from heauen into the Virginall wombe: the heauenly lightning the holy Ghost, that descended vpon the Apostles in form of lightning, and fiery tongues at Pentecost: the touch of the said lightning the diuine operation of the same holy Ghost, in vertue wherof together with the concurrence, and cooperation of the Virgin MARY the son of God contracted

(b) S. Greg. Thaumiat, l.de-Incarn. vseth that similitude vnto illustrating the manner of Christs Natiuity.

*Char. IV. of the Virgin Mary. 19*

And a precious body iustly named an vnion, for he made one of two: vnited Iuda; and Ephraim, the Iewes, and the Gentiles, demolishing the middle wall of the partition (namly the old law,) that caused the diuision between them.

As in the Conception of the son of God the Virgin Mary was like the aforementioned shell fish: so in his Natiuity she resembled a royall bird, that in bignes little exceeds a sparrow, and in colour represents the skie, with some encrease of white, and purple: it sings amongst the low, and humble reeds, builds its nest of thornes vpon the sea, \* *Dies Al-*  
brings forth its young ones in winter, \* *cionides.*  
and during the time of breeding the whol Ocean is quiet, and calme. The Virgin Mary is the royall bird, in humility little, and whom celestially graces beautified with an aduantage of naturall gifts: she sung amongst the low, and humble reeds of a poor Cottage; Behold the hand maid of our lord: made her cradle of a thorny manger; brought forth her diuine son the 25<sup>th</sup>. of December, and during the time of her tra-

welling with child (c) the whole world did obedience to Augustus Cesar, acknowledging his soueraignty in a full enjoyment of peace.

As in the Conception of the son of God no human seed did interuene to diminish the sanctity of the Virgin Mary: so in his Natiuity no vncleanes did occur to prejudice her Virginitie; he went out of her pure wombe, as the sun out of a bright morning; he did not force his passage to a breach of the Virginall seal: that as before, so after his miraculous birth continued sealed: the Virgin Mary was the \* Orientall door that gaue ingress, and egress to our high Priest, and still remained shut. And though to her Conception concurred human seed: notwithstanding by a diuine dispensation she was delivered from all vncleanes, and Originall infection, which defiled the Conceptions of all others descending by the interuening of human seed from the race of Adam. Quicksilver infused into any whatsoeuer vessell of Gold, silver, Iron &c. saue a vessell of pure glass, break's throw

\* S. Hierom. aduersus Iouianum, hac (Virgo Maria, est, inquit porta Orientalis Ezechiel. c. 44 semper clausa, per quam sol ingressus, & Pontifex noster secundum ordinem Melchisedech ingreditur, & egreditur.

(c) The Euangelist S. Luke cap. 2. writeth, that it happened in those daies, there came a decree from Augustus Cesar, that all the world should be enrolled.

*Char. IV. of the Virgin Mary. 21*

throw it: Originall sin is the quick sil-  
uer, that broke all the vessells of human  
nature, save that of the Virgin Mary,  
who was the vnbroken vessell of pure  
glass. And it was necessary that she  
should be so \* for a mother without  
honour, is the dishonour of her son.  
Neither was it probable as to the light  
of reason, that she, who in her eternall  
predestination was foreordain'd to be  
the mother of God, should be made in  
her Conception an example of diuine  
wrath: or who by an eternall decree  
was appointed to fight the infernall  
serpent, and bruse his head, should at  
any time be enslaued by sin, wherof the  
serpent is sole author. (d) Besides since

\* Eccl. 3.  
*Pater sine  
honore est  
dedecus filij.*

B 3 God

(d) S. Andrew the Apostle said, (as tis related in his history)  
that as the first man was made of pure earth, so it was necessary  
that Christ should be born of a pure Immaculat Virgin. Besides  
undry Popes haue named the blessed Virgins Conception Im-  
maculate, thereby ascribing to her exemption from the guilt of  
Originall sin, according to Pope Alexander the seventh, who  
hath declared in a special Bull put forth 1661. that by the feast  
which the Church celebrates of the Immaculate Conception, is  
meant the blessed Virgins preservation from Originall sin. This  
feast of the Immaculate Conception, was (as to the western  
Church) first celebrated in England, and afterwards in France  
by the canons of Lyons; and though S. Bernard reprehended  
the practice thereof as to the same canons: neuertheless he was  
not against the feast it selfe, being offended only because the said  
canons had introduced it, by their own priuate auctority. But  
in the Greek Church, the feast of the Conception was celebra-  
ted before the year 1000. as attests Gallatinus l. 1. c. 4.

God in the creation of our first Adam prepared for his entertainment a terrestrial paradise beautified with all manner of pleasant trees bearing fruit, and flowers breathing sweet smells, (e) doubtles in the incarnation of our second Adam, he made his spirituall paradise, to wit, the Virgin Mary far beyond the other, as to beauty goodnes and splendour. \* In her he planted spirituall trees of all vertues, and flowers of all the graces, that euer had been distributed to any human, or Angelicall creature. And as God in the temporall generation of his onely son thought fit, waucing other feisable waies of his mercy, to make the Virgin Mary an Instrument of vniuersall redemption: so with reference to the merits of the said son he constituted her a meanes of particular saluation: he infused into her  
soul

\* S. Ansel.  
l. de Concept.  
Virginali. c.  
18. decens  
inquit erat,  
ut ex puri-  
tate, qua  
maior sub  
Deo nequit  
intelligi Vir-  
go illa Dei-  
paraniteret.

(e) S. Austin l. de nat. & gra. c. 36. giues euidence enough of the blessed Virgins preservation euen from the guilt of originall sin; for proving there against the Pelagians, that young children are not without sin (which of necessity is meant of originall, young babes not being capable of actuall offence) refuseth to bring in question the Virgin Mary. Now if S. Austin had impugned the Pelagians, as to actuall sin, he ought not to except the Blessed Virgin only, but likewise all young children, these hauing nothing of actuall, or personall transgression: whereby plainly appeares that S. Austin did not thinke, that the Virgin Mary was guilty of originall sin.

*Char. IV. of the Virgin Mary.* 23

soul the plenitude of celestiaall gifts, wherby it plainly appeares, that all necessary requisits to the purchase of eternall life proceed from God by the Virgin Mary through the merits of her son **Jesus**: and therefore both primitiue, and modern times, haue stiled her (f) **Queen of mercy**, that opens the bowels of Gods charity, and compassion to whom she will: (g) insomuch that the most grieuous sinner cannot perish injoying the support of her protection. As Christs saying to **S. Peter**, feed my lambs, feed my sheep was directed to one, and intended to many lawfully succeeding him (that gouernment being of necessary, and continuall vse in the Church) soe his saying to **S. Iohn**, behold thy mother was addressed

B 4 fed

(f) **S. Athanas.** ser. in Euan. prayeth thus to the mother of God: we together with the Angell Gabriel extoll thee, saying: *Hail Mary full of grace our lord is with thee, pray for us, o Mistress, o Lady, o Queen, o mother of God.*

(g) **S. Ephrem** in *quadam Orat. de Deipara* makes his prayer to the blessed Virgin thus: Virgin before and after trauell, by tisee we are reconciled to Christ our God, thy son: thou art the helper of sinners, the Heauen of such as are lost with tempests, the worlds comfort, the deliuerer of the imprisoned, and the Redeemer of Captiues. **S. Austin** de fide, & symbolo, & de agone Christiano, saith, that as Adam and Eue procured our fall: so both sexes conduced to our saluation.

## 24 Holy Characters I. Book

\* Aug. ser.  
18. de sanctis  
Tom. 10. vel  
( ut alij sen-  
tiant ) S. Ful-  
gentius ha-  
bet hac ver-  
ba: sancta  
Maria, suc-  
curre miseris,  
inua pusilla-  
rimes, resoue  
fiebiles, o-  
ra pro popu-  
lo, ... intercede pro deuoto femineo sexu.

\* S. Ansel. apud S. Antonium 4. p. tit. 15. cap. 14. item S. Ber-  
nardus sic alloquitur Deiparam: quemadmodum o beatissima, om-  
nis à te auersus. Et à te despectus necesse est ut intereat, ita omnis  
ad te conuersus, Et à te respectus impossibile est, ut pereat.

CHAR.





CHAR. V.  
OF  
THE SON  
OF THE VIRGIN  
MARY.  
THE CONTENTS.

The promised Messias: mediator of God, and men: his abundant loue shewn in the pursuance of his mediatiou, and the blessed effects thereof.

**T**He son of the Virgin Mary is Iesus-Christ (a) perfect God, and perfect man. God the second person in the blessed Trinity made \* himselſe man, to make man God; not by the conuerſion of his diuinity into mans flesh, but by the assumption of human nature, to his

\* Aug. ſer. Nat. Domini. Deus ſilius, inquit, ſe hominem fecit, ut homo fieret Deus.

(a) According to S. Auſtin ſer. 3. de Aſcenſ. to aſſert Chriſt to be man only, is to deny the glory of the maker, and to ſay that he was God only, is to deny the mercy of the Redeemer; for neither God alone could haue ſuffered, nor man alone overcome death.



his diuine person: so that in this mystery of Hypostaticall vnion; God and man are not two, but one Christ containing three substances, the diuine of his person, the spirituall of his soul, and the materiall, of his body. (b) By the vertue of his Incarnation he finished preuariation, put an end to sin, abolished iniquity, brought euermlasting grace, and accomplished the visions and predictions of the holy Prophets, who is the anointed holy of holies, the promised Messias, that came into the world, a \* mediator of God, and men for peace: and in fauour of these so charitably mediated, that he gaue his body in a sacrifice for the effecting of it (c) he wash't away their sinns (the sole ground of Gods heauy displeasure in his own blood \* as an innocent lamb caried to the slaughter-house, he emptied his veines, superabundantly bleeding, euen to the separation of his soul from his body, in euidence of his superabundant loue;

\* *Timot. 2.*  
*vnus Deus*  
*& vnus me-*  
*diator Dei,*  
*& hominū.*

\* *Isai. 53.*  
*tanquam o-*  
*uis ad occi-*  
*sionem du-*  
*ctus.*

(b) The Prophet Daniel cap. 3. and sundry other texts of the old Scripture giue clear euidence of Christs comming into the world, his destroying of sin, and his redeeming of mankind.

(c) S. Iohn the Euangelist cap. 3. calleth Iesus-Christ the lamb of God, that taketh away the sinns of the world.

**Char. V. of the son of the Virgin. 27**

loue; (d) for one only drop of that precious liquor had been sufficient for the redemption of all mankind.

His extraction as man, is deriued from the most illustrious Tribe of (e) Iuda, wherof he was \* the conquering  
 lion; he ouercame the world, the deuill, and the flesh: the world by contemning it, the deuill by putting down his principallity, the flesh by Crucifying it. As a lyon he appeared in his natiuity; for it is the innate propriety of that royall Beast to wipe out with his sterne the prints of his feet, that his steps may not be discouered; and Christ in his Natiuity hid with the stern of his humanity his Godhead that it should not be perceiued by the deuill: as a lyon \* he slept in his sepulchre, none daring to awake him: as a lyon he waked himselve rising gloriously \* in the third day of his dead sleep by the vertue of his own power: and as a lyon he will come to the generall judgment to put  
 down

\* Apoc. 5.  
 ecce uicis  
 leo de tribu  
 Iuda.

\* Gen. 49.  
 requiescens  
 accubuit  
 ut leo, &  
 quasi leona  
 quis suscita-  
 bit eum.

\* Mar. 27.  
 soluite hoc  
 templum, &  
 in triduo  
 reedificabo  
 illud.

(d) According to S. Ambrose; one sole drop of Christs precious blood, had been sufficient to redeem all mankind.

(e) Rom. 15. Isaias saith, there shall be the root of Iesse, and he that shall rise to rule ouer the Gentiles, in him shall the Gentiles hope, Christ was the flower, that grew out of the root of Iesse, that came of the stock of Iuda.

\* 1. Cor. 15.  
eum tradi-  
derit Reg-  
num Deo  
Patri.

down the authority, power and principallity of all his enemies, \* and deliuer the kingdom, which is the Congregation of the faithfull (neuer after to be exercised by the tyranny of the wicked) to his diuine Father, to whom, as God, he is equall, as man, inferior.



CHAR. VJ.  
OF  
THE NAME  
IESVS.  
THE CONTENTS.

The origen, excellency, and marueillous vertue of the name IESVS.

\* Luc. 19.  
venit filius  
hominis qua-  
rere & sal-  
uum facere  
quod perie-  
rat.

**I**ESVS is the proper name of the son of man, \* that came into the world to seek, and saue that which was lost, and to heal, and quicken that which was mortally wounded. This is to say, that the son of the Virgin Mary (who is also the son of God)

*Char. VI. of the name Iesus. 29*

God) is properly named (a) I E S U S, which signifieth *Saujour*, being born to saue his people from their sins (b) which are the wounds, and death, that procured his coming, or temporall generation. As in the administration of Ecclesiasticall, and ciuill government, names are giuen to men sutable, and proper to the charges, or offices they vndergoe, ( for example the names Pope, Bishop, Emperour, King, Generall, Admirall, Maior: &c. ) so the son of the Virgin Mary was by \* diuine dispensation named Iesus, Saujour, the generall redemption being committed to his charge. And albeit that this name was giuen to some others long afore (for the holy Scriptures make mention of (c) one IESUS Naue, and (d) Iesus the son of

\* Mat. 1. *uocabis nomen eius Iesum, ipse enim saluabit populum a peccatis eorum.*

Io-

(a) *Iſaias cap. 62. prophesied of the name Iesus: and thou shalt be called (saith he) by a new name which the mouth of our lord hath named. That is the Angell of God, whom the Prophet Zachary calleth the mouth of our lord, and tis set down Mat. 1. that the words: thou shalt call his name Iesus, &c. were uttered by an Angell.*

(b) *S. Austin treating of Christs comming into the world writeth thus: take away wounds, take away death; if man had not perished, the son of man had not come, because there would haue been no need of remedies; wherby he meaneth, that if Adam had not sinned the son of God had not been the son of man.*

(c) *Iesus Naue according to Ecclesiast. 46. was a valiant warrior.*

(d) *Iesus the son of Iosedech succeeded his Father in the office of high Priest. Hag. 5.*

Iosedech high Priest, ) yet it was new,  
 and extraordinary in the son of the Vir-  
 gin Mary: first, as to his Person, being  
 God and man, and consequently far  
 more excelling the other two, then  
 substances their shadowes, or things  
 figured their naked figures. And Iesus  
 Naue though a Gallant Captain, howe-  
 ver he conducted only the people of  
 Israell into the land of promise, which  
 Moses before had brought out of E-  
 gypt; but Iesus the son of the Virgin  
 Mary came a guide to all nations vnto  
 conducting them into the kingdom of  
 Heauen, of which the land of promise  
 was a figure only, as likewise Iesus Na-  
 ue was a Type onely of Iesus the son of  
 the Virgin Mary. And though Iesus the  
 son of Iosedech was a high Priest, yet  
 he did not perpetuate his Priesthood,  
 that dying with him; but Iesus the son  
 of the Virgin Mary \* is a Priest for ever  
 enjoying an ever lasting Priest hood.  
 Besides Iesus the son of the Virgin Mary  
 saued his people from their sins: of  
 slaues vnto Satan (e) he made Children  
 of God, and shewed mercy \* on all  
 flesha

\* Hebr. 6. tu  
 es Sacerdos  
 in aeternum.

\* Isai cuius  
 misericordia  
 super om-  
 nem carnem.

(e) S. Iohn the Euangelist. cap. 5. writeth that Christ gave  
 power to be the sons of God vnto as many, as receiued him.

*Char. VI. of the name Iesus. 31*

flesh. Secondly as to the name it selfe, that was new, and maruicillous also (*f*) for at the name of Iesus (the Son of the Virgin Mary) euery knee bow's, of Creatures in heauen, in earth, and vnder the earth, \* and it is the sole name that procureth saluation for man: in respect, and consideration wherof it hath been a holy constant custome amongst ancient Catholick Christians to bow at the name of this Iesus, in reuerence, and reference, not to the materiall elements, or sound of the name it selfe, but to the son of the Virgin Mary, God and man, which kind of Religious honour was neuer exhibited to the name of Iesus Naue, or Iesus the son

*\* Act. 4. non est aliud nomen in quo homines saluari possunt nisi in nomine Iesu Nazareni.*

(*f*) Philip. 2. at the name of Iesus euery knee shall bow, of those which are in heauen, of those which are on Earth, and of those which are vnder the Earth, that is in Purgatory, for those which are vnder the earth in the hell of the damned giue nothing of reuerence to the name of Iesus, being obdurate in an abhorrence from it. *S. Hieron. l. 3. Comment in Isa.* attesteth, that in those daies bowing at the name of Iesus was counted a distinctive sign, wherby Christians were known from Iews, which shewed noe more respect, and reuerence, when they heard Iesus named, then when they hear'd the name of Satan, or Pharaoh. Howeu'r Catholicks doe not honour the name of Iesus, in regard of the Syllables, letters, or sound, that it carries, but because of the relation it has to the Son of God called Iesus. Neither does this exhibition of Religious worship render them more guilty, of superstition, then are the subjects of a king, when they shew a ciuill reuerence, while they heare him named.

son of Iosedech: and the best antiquity counted the said Custom of bowing at the name of Iesus a distinctive mark to the distinguishing of Christians from Iewes, who hearing the name Iesus spoken did no more bow their stiffe neckes, and proud heades, then they did hearing the names Pharach or Satan. Besides the ancient Christians were piously accustomed to weare about their necks the name of this Iesus formed in *Agnus Deies*, and Crosses which they counted as Religious table-books to preserve the memory (g) of their God crucified, dead, and buried, knowing well, that if they would not carry the name of the diuine son in tables of their hearts, they should not find their own names put down in the table book of the diuine Father, which is the book of life, since none can come to the Father but by the son, and the merits of his passion. Wherby is plain that to a good

\* *S. Hieron.*  
l. 3. *Commentar. ait*  
*suo tempore*  
*Christianos*  
*hac nota à*  
*Iudais cog-*  
*nitos fuisse,*  
*quod hi nun-*  
*quam genu-*  
*flecterēt au-*  
*dito nomine*  
*Iesu.*

(g) According to S. Austin there is no such sovereign medicin against sin, as is a reflexion on the grievous sufferings which Christ, God and man endured for our sake: and who is (writeth S. Bernard) so voluptuous, as will not abstain, so ambitious, that will not repent, or so full of wrath, that will not grieve, when he takes into his serious consideration the passion, and death of Christ.

good Christian the name of Iesus the Son of the Virgin Mary \* is honoy in the mouth, melody in the care and gladnes in the heart. Further more the very name of Iesus (h) hath produced marvellous effects, ouercame temptations, expelled deuils, and cured all manner of infirmities, in reference to him whose proper name it is, to witt, the son of the Virgin Mary, who is also the son of God.

S. Francis scribis eum solitum fuisse labia sua lambere dicit legeret nomē Iesu. & S. Bernardus ser. 13. in Cant. Iesus, inquit, mel in ore, in aure melos in corde Iubilū.

(h) Lactantius l. 4. c. 24. affirms that many men were delivered from deuils through the name of Iesus, and the sign of the crosse, that represents his passion, and death. The same is asserted by S. Justin the Martyr in his dialogue with Tryphon: this name Iesus, (saith he) forceth deuils to flie. Again the name of Iesus according to Origen heales wounds, cures diseases, deliuereth from death, and expells deuils.

C

CHAR.







CHAR. VIJ.  
OF  
THE NAME  
OF CHRIST.  
THE CONTENTS.

The exposition of the word Christ : his Priesthood, whereby he was constituted Chief Governour of souls vnto bringing them to the knowledge of truth, and to healing the wounds also, which sin had inflicted : in the Cure wherof Christ performed the seven works of mercy.

**C**hrist is a second name properly belonging to the son of the Virgin Mary, so named: because he was anointed by the holy Ghost, in respect of (a) the hypostaticall union of his diuine, and human nature in one diuine person, so that at once, and in a most eminent degree he was both king, and Priest, and endued with gifts, and abilities.

(a) Psal. 44. *thy God hath anointed thee with the oile of gladness aboue thy fellows.* Christ was anointed in regard of his hypostaticall vnion: in consequence of which he was both peculiarly, and incomparably anointed, and endued with abilities, and graces aboue all other kings, and Priests.

**Char. VII. of the name of Christ. 35**

abilities effectually necessary for the performance of each charge: (b)

As king, his inheritance was the whole world; and the plenitude of all things therein contained; though while he lived on the earth, he did not exercise Regall power.

As Priest he was chief Gouverneur of soules; being married to the Church in mercy and compassion \* for ever: and this spirituall government he executed in two kindes of waies.

As to the first (c) he was a generall light, offering on his part to enlighten every one in darknes of ignorance, and sin: insomuch that such as are not enlightened, it is because they \* loue darknes more then light; like vnto cer-

\* Osee. 2:  
Sperabo te  
mibi in ater-  
num.

\* Ion. 3. lux  
venit in  
mundum, &  
dilexerunt  
homines ma-  
gis tenebras  
quam lucem.

C 2

taine

(b) The Royall Prophet *Psal. 49.* asserts Christs rule; and dominion over the whole world.

(c) S. Iohn the Euangelist *cap. 1.* attesteth Christ to be the true light, that enlighteneth every man, that cometh into the world; from whence S. Austin l. 1. *de Gen. Con. Manich. c. 3.* inters; that every man may keep the Commandements, if he will himselfe, because saith he; that light (Christ) lighteneth all men; that come into the world; and indeed; as S. Anselm teaches, no man wanteth the light of grace, because God doth not give it; but because man will not accept it, being as S. Austin often inculcates; left to the free will of each one to consent vnto, or dissent from diuine grace; which begetteth every good work; and if not hindered through the resistance of our fleshly nature, effectually perfects the work it begetteth;

\* *S. Ansel.*  
*homo nō ha-*  
*bet gratiam,*  
*non quia*  
*hanc nō dat*  
*Deus, sed*  
*quia hanc nō*  
*accipit ho-*  
*mo.*

\* *Job. 24.*  
*ipsi erāt lu-*  
*mini rebelles.*  
*declinauerūt*  
*oculos suos ne*  
*viderent so-*  
*lem.*

\* *Luc. 2. &*  
*in terra pax*  
*hominibus*  
*bona volun-*  
*tatis.*

raine Ethiopians, who haue so great an  
 abhorrence from the clear beames of  
 the sun, that at the rising thereof, they  
 retire into woods, or dens, to eschew  
 the brightnes of it: such are \* sinners,  
 which through willfull blindnes of er-  
 rour doe \* rebell against the light of di-  
 uine grace, shutting the eyes of their  
 vnderstanding, that it may not shine  
 vpon them. And as wood, wherein is  
 much water, doth hardly take fire, the  
 form of water mainly resisting the in-  
 troducing of the form of fire: so such  
 loue not the light of grace, as are de-  
 lighted with darknes of sin, darknes  
 being an enemy to light. When Christ  
 the son of the Virgin Mary was born  
 (the generall light of the world,) he offe-  
 red his enlightning grace, as the rising  
 sun its shining beams to all, though  
 the celestially quiers of Angels did com-  
 municate the glad tydings of this light  
 vnto the shepherdes of Bethlem, (the  
 place of his birth) and diuinely sung  
*glory to God in the highest heauens*, for sen-  
 ding it; yet they did not proclaime pea-  
 ce, as to the reconciling earth, and hea-  
 uen together, but only to men *Bona vo-*  
*luntatis*, \* of good will, plainly shewing  
 therby, that the reconciliation of man  
 vnto

*Char. VII. of the name of Christ. 37*

vnto God should depend of the free will of each one prepared by the said light of grace \* to consent or not consent vnto it; for God forceth no man vnto his freindship.

As to the second kind, or way of gouernment, Christ the son of the Virgin Mary was \* a great mercifull phisician vndertaking the Cure of a great infirm patient, which was all mankind, afflicted with sundry mortall infirmities, in healing wherof he applied no other remedy then himselfe: he was made both the phisician and the phisick, to shew his mercifull greatnes: (d) and in the Cure of each infirmity he perform'd a work of mercy. Man was halfe dead with hunger: himselfe gaue him *Heauenly* (e) bread, his own body vnto euerlasting life. Man was halfe dead with thirst, himselfe ministred drink made of his own blood, that he might be no more a thirst. Man was a very Idiot, as to the knowledg of his Creatours glory, and his own happines, him-

C 3

selfe

\* *Aug. misericordia eius nos in omnibus prauenis consentire verò vel dissentire propriè voluntatis est.*  
\* *Aug. 95. har. filius hominis venit magnus medicus, quia magnus iacebit ager. Et ipse medicus factus est medicamentum phrænetici.*

(d) Christ in the pursuance of the generall redemption performed all the seuen works of mercy.

(e) *Jo. 6.* Christ is named bread of life.

selfe taught him, (f) and writ his holy ordinances in his heart. Man in a journey between Ierusalem, and Ierico met with thieues, that robbed him of his garments, wounded, and left him for halfe dead: himselfe was the charitable Samaritan, that took compassion of him, (g) bound vp his wounds, powdered in oyle, and wine of severall graces, and made full prouision for him. Man was detained in prison for a debt, that was not in his reach to discharge, himselfe visited him, wiped out, and cancelled (h) the handwriting of the decree, that was against him, and fastened it vpon his Crosse, wherein he dying spoiled the principalities, and powers of death and hell, triumphing ouer them, which had brought all the fore mentioned infirmities vpon mankind.

(f) It was foretold *Ierem.* 31 that the law of grace should be giuen in the inward parts, and writ in the hearts of the faithfull.

(g) *Luc.* 10. he went to him and bound vp his wounds and powdered oyle, and wine.

(h) *Coloss.* 2. Christ is said to haue cancelled the handwriting of the decree, that was against us.

**CHAR.**

~~CHAR. VIII OF THE CROSS OF CHRIST~~

CHAR. VIIJ.  
OF  
THE CROSS  
OF CHRIST.  
THE CONTENTS.

Of the Cross of Christ came all our happiness, honour, and worship due to the Cross: the custome of ancient, and modern Christians to make the sign of the Cross in their foreheads: the ground, manner and meaning thereof.

**T**He Cross of Christ is the Altar of generall redemption, that is the Tree that was erected in Mount Calvary, wherein Christ the second Adam by a supreme sacrifice of his pretious body, and blood redeemed the generall loss, that the first Adam made in the tree planted in the terrestiall Paradise, diuine providence fore ordaining so, that the deuill \* who in wood ouercame, should in wood be overcome. And as a stagge worsted in single fight by another of his fellows,

\* *Canit Ecclesia in praesentatione de Dominica passione: et qui in ligno vincebat in ligno quod vinceretur*  
S. Ignatius mar. Epif. ad philad. Crucis signum, inquit, est trophaeum contra virtutem principis mundi. quod videns expauescit & audiens timet.

\* S. Chry-  
 sost. si vultui  
 tuo signum  
 sanctæ Cru-  
 cis affixeris  
 nullum da-  
 monium pro-  
 pter stare po-  
 terit.

ever after stands in awe of the Con-  
 querour, waues his walk, or if by ac-  
 cident, or necessity he passeth by him,  
 bowes his lofty head in recognisance of  
 his inferiority, and the others superio-  
 rity: (a) so the deuill standes in fear of  
 the Cross, that subdued him, runneth  
 from it, and though he make light of  
 guilded pallaces, and contemne the Sce-  
 pters of kings; neuertheless he is afraid  
 of the weapon, that wounded him, and  
 trembles as often as he sees the sword,  
 that depriued him (b) of his principalli-  
 ty, and power. This is one reason of the  
 generall practice vsed by Catholick  
 Christians in making the \* sign of the  
 Cross on their foreheades, on their meat,  
 and

(a) S. Damascene calleth the Cross of Christ a sign, or token  
 of his victory ouer the deuill, and erected to the intent, the con-  
 quered enemy may not dare to come near the place, wherein it  
 is exposed: and S. Chrysostome expresly affirms, that deuils  
 cannot abide near such, as make the sign of the Cross on their  
 foreheades, Again Origen *Hom. 8. in locis diuersis* calleth the Cross  
 of the son of God our victory, at the sight wherof deuils trem-  
 ble: *Nothing affraid* (saith he) *of golden Capitolls they stand in*  
*fear of the Cross.*

(b) Io. 12. Christ said, *the Prince of this world* (the deuill) *shall*  
*be cast out, and when I shall be exalted from the earth,* (that is  
 put vpon the Cross) *I will draw all men vnto me.* Wherefore  
 S. Ignatius the Martyr calleth the Cross a trophy, or sign, that is  
 set vp against the power of the Prince of this world, who while  
 he sees it, is afraid, and while he heares the naming of it, trem-  
 bles.

*Char. VIII. of the Crosse of Christ. 41*

and drink (c) and in all their conuersations, and exercises, at their going out, and coming into their houses, at their going to bed, and rising: and this pious, and religious vse hath descended from Father to son euer from the beginning of Christianity: Tradition left it (saith Tertullian) custome confirmed it, and faith practized it. Another reason is, because the Crosse is a liuely representation of the Generall redemption vnto conseruing the memory of Christs passion, who did chuse, saith S. Austin (in exposit. Euang. S. Ioan. trac. 43. That kind of death to hang on the Crosse, and to fasten the same Crosse in the foreheades of the faithfull, that a Christian may say, God forbid, that I should glory, saue in the Crosse of our lord IESUS Christ. Besides Christians by imprinting the sign of the Crosse in their foreheades, and saying in the name of the Father, and of the son, and of the holy Ghost, doe confess, and profess together with the mystery of generall redemption, the mystery of the holy Trinity; for they mention expressly the three diuine persons; and in as much, as they say, In the  
NAME

(c) S. Hieron. Epist. ad Eustoch. exhorteth this holy Virgin to make the sign of the Crosse with her hand in the doing of euery worke.



name of the Father &c. and not in the names, vsing the singular number only, they signifie implicitly the individuall, or singular vnity of the individuall, or singular diuine nature equally participated by each person. Also they plainly, and orderly express the marueilous order, that the diuine persons had from all eternity, for example, they name the Father in the first place, the son in the second, the holy ghost in the last. And in regard the diuine Father is a beginning without a beginning, and as it were, the head of the other two diuine persons, in making the sign of the Cross they carry their right hand to their head naming the Father; and because the second person, son to God the Father, became incarnat in the wombe of the Virgin Mary, they carry the same right hand down to their stomach, or belly, naming the said diuine son; likewise in regard the holy Ghost \* is the Charity, vnity, or vnion that vnites Father, and son together as the middle link in three linkes of a chaine, in naming this diuine person they carry the same hand from the left to the right shoulder, thereby vniting as it were the other two diuine persons, the holy Ghost being the reciprocal

\* *S. Aug.*  
*vocat Spiritum sanctum*  
*charitatem*  
*& vinculum*  
*reciproci amoris, qui*  
*intercedit*  
*inter Patrem*  
*& Filium.*

*Char. VIII. of the Cross of Christ. 49*

procall diuine loue that vnites the Father, and son together. Furthermore Christians in making the sign of the Cross on their foreheads, or otherwise, saying *In the name of the Father &c.* implore diuine assistance, as to their necessities, in vertue of the three diuine persons, acknowledging thereby all gifts naturall, and supernaturall to come from them joyntly; for as the same singular nature subsisting in each singular person doth not suffer one person to be separated from the other: (d) So likewise it doth not let one diuine person to act, or worke without the others in the communication of graces out of themselves; the originall power of working consisting in that singular diuine nature. Insomuch that euen the generall redemption of mankind is owing to the three diuine persons: for though the second diuine person only was made man,

(d) S. Austin trac. 22. in Iohn. affirms that the Catholick faith establis'hd by the holy Ghost against the pertinacy of all hereticks; teacheth that the works of the Father, and son are inseparable: and Epist. 102. expressly auerres that all created things subsist by the Creation of the B. Trinity. Likewise other ancient Fathers assert that God, who is three, as to diuine persons, and one as to nature, or essence, is one sole cause of the whole vniuers in regard all the three persons haue one, and the same power of working outwardly,

man, was borne of the Virgin Mary, and was crucified ( the mystery of the Incarnation being in and by him only executed personally ) neuertheless all the actions, as reall created actions, that did accompany the said mystery proceeded from all the three diuine persons equally.

For the closing of this Character, only shall be added the vision (e) of S. Iohn the Euangelist, wherein he saw four destroying Angells, and one sauing Angell, that had the mark , or sign of the liuing God to marke, or sign his seruants in their foreheads, that they might not be inuolued in the generall execution of just reuenge vpon the wicked. In this vision by the marke, or sign of the liuing God, is meant the Cross of the son of God, that is, our lord Iesus-Christ crucified, the sign wherof is his royall mark, or signature, that mark's, and sign's all his seruants in their foreheades, to the end that being for-

(e) Apoco. 7. *I saw* faith S. Iohn *an other Angell come from the East, vvhich had the seale of the liuing God, and he cryed vvvith a loud voice....hurt yee not.... till vve haue sealed the seruants of God in their fore heads;* where according to the interpretation of S. Austin; *tract. 43. in Ioan.* the Euangelist alludes to the sign of the Cross, which true believers make on their foreheades, in testimony that they are not asham'd of Christ.

*Char. IX. of adoring the Cross.* 45

formed, and fashioned into the similitude of his death, they may be transformed, and translated into the similitude of his life, and deliuered from destroying Angells.



C H A R. IX.  
OF  
ADORING  
THE CROSS.  
THE CONTENTS.

Sundry kinds of adorations, or worships: God, Christ God, and man, the true, and representatiue Cross of Christ, the blessed in Heauen, Images and holy Reliques, and ciuill Magistrats Challenge adoration according to their seuerall excellencies respectiuely.

**A**doration of the Cross is a Religious honour, or worship according to Christian Religion exhibited to the true, or representatiue Cross of Christ in respect of supernaturall excellency, or dignity. This is the present

sent Character in brief, which to illustrate, and make plainly clear, it is observable.

First, that by the law of God, and nature, honour, and worship are due to excellency; in consequence whereof there are as many diuerse branches of honour and worship, as there be differing kinds of excellency.

Secondly, Christian Religion is a vertue, that by inward, and outward acts procureth due adoration, or worship to be exhibited vnto the Creator in respect of his proper increated excellency, and withall to creatures, in respect of created excellency participated, and derived from the Creator, who is the fountaine of all good things, and cause of all graces: and as between excellency, and excellency, so between adoration, and adoration, there is essentiall difference, excellency being the formall motive, or cause of adoration.

Thirdly, adoration or worship includes of necessity two inward acts: one as to the vnderstanding, which is knowledg of the excellency, in respect whereof adoration, or worship is rendered; the other, as to the will, is an affection, or willingnes in him that ador-  
eth

Char. IX. of adoring the Cross. 49

reth, or worshipeth, to submit, and humble himselfe to the thing ador'd, honour'd, or worship'd.

Besides these inward actions are requisite also in men composed of an intellectuall, and sensible nature, outward sensible actions: for example prostrating on the ground, bowing the body, head, or knee, &c. And in asmuch, as these outward doe correspond to the inward acts, they bear the name of outward adoration, or worship.

Fourthly, adoration, or worship is of two kinds; one ciuill, human, or naturall: the other Religious, and sacred. Ciuill or naturall adoration doth correspond to Ciuill excellency, dignity, or worthines, wherefore that kind of adoration, or worship, is due euen to Ciuill Magistrats in regard of their charges, and offices, wherwith they are inuested aboue, and ouer others. Iudith bowed her selfe, and adored Holofernes, Iacob, Pharao, Bethsabee Dauid on the score of Ciuill excellency belonging to the said persons adored. And euery soul for conscience sake \* owes obedience, submission, and subiection vnto the higher powers, being there is no power but of God, and deriued from him.

\* Rom. 13.  
omnis anima  
subiata sit  
potestati  
sub iudicio  
dei.

Re-

\* Mat. 4.  
*Dominum  
 Deum tuum  
 adorabis &  
 illi soli ser-  
 uies: unde  
 illa scriptu-  
 ra, gloriam  
 meam alteri  
 non dabo.*

Religious, and sacred adoration, of worship doth correspond vnto supernaturall excellency, or dignity, of which there being two kinds namely increated, and infinit, created, and finit excellency, it followeth necessarily, that there be two kinds also of Religious adoration, or worship: one wherof in respect of increated excellency named by appropriation of a Greek word (a) *Λατρεία* and in English diuine, or supream adoration, proper to God only, for it is his glory, which he will not part with, in so much that whosoever shall giue diuine, or supream worship to any Creature, is an Idolater turning the proper glory of God, who is all things, to an Idoll, (b) that is nothing, as to increated excellency, for which it is adored.

Notwithstanding all this, supream adoration is due to Christ, even as man;

for

(a) S. Austin l. 10. de Civit. Dei saith, that *Latria* according to the form of speech vsed by those, which haue deliuered vnto us the diuine Oracles, signifies alwaies, or for the most part that kind of seruice, or worship which pertaines to God only. And whereas Mat. 4. he said, *the lord thy God shalt thou adore, and him onely shalt thou serue*; the Greek has *λατρεύεις*, which importes supream worship proper onely to God in regard of his diuine excellency, and to giue this kind of worship to a creature is Idolatry.

(b) The Apostle 1. Cor. 8, saith: *We knowe that an Idoll is nothing in the world.*

*Char. IX. of adoring the Cross.* 49

for Christ hath not (c) one person, as man, and another, as God, (d) his humanity together with his diuinity is vni-  
ted in one, and the same personality,  
so that the singular person of Christ is  
the support of both natures, and being a  
diuine increated excellency necessarily  
claimes exhibition of diuine worship:  
neither is it requisite, that excel-  
lency, for which worship is offered;  
should be in each part of the whole,  
that is worshiped. For example Solo-  
mon was honoured, as to the whole  
singular man for wisdom, that was in  
his soul, and not in his flesh.

The other Religious, or sacred ado-  
ration, or worship in respect of super-  
na urall created excellency, called by  
vse, (which is the best arbitrator of  
words) from the Greeke, *Dulia*, is a mid-  
dle worship between the supream, and  
ciuill, far exceeding this, and infinitely

D ex-

(c) The Churches Councils, and ancient Fathers condemn Nestorius for asserting two persons in Christ, and likewise his inference from thence, viz. that Christ lays claim to two distinct adorations.

(d) According to *S. Chrysostome. hom. 3. in Epist. ad Hebr.* all the Angels adore the humanity of Christ in as much, as it is united to the diuine word: and *hom. 5. ... it is a great, and marueilous thing* (saith he) *that our flesh united to the word should sit aboue, and be adored by the Angels, Arch-Angels, Cherubims &c.*



exceeded by the other, and is due to speciall friends, seruants, and Saints of God, in regard of supernaturall created graces supernaturallly cōferred on them  
 (e) Nabuchodonosor adored Daniel for his supernaturall gift of interpreting Mysteries, and consequently with religious adoration: neither is it as to reason credible that so great a king, as Nabuchodonosor should worship Daniel a priuate man, and a captiue with ciuill worship in respect of ciuill, or worldly dignity. In like manner Abdias a Chief Prince of the kingdom where he liued, religiously adored Elias vpon the same score: that is for his supernaturall gift of prophecy: and Abraham bowing himselfe towards the ground adored three Angels, religiously doubles, in regard of their supernaturall excellency and charge, for it cannot be conceiued that he should adore them with ciuill ado-

(e) Nabuchodonosor adored Daniel *Dan. 2.* Abdias adored Elias *3. Reg. 18.* Abraham adored three Angels, which appeared vnto him in the form of young men *Gen. 18.* Balaam adored an Angel *Num. 22.* and Bethsabée bowed her face, and adored the King *1. Reg.* which Sacred Texts are not meant of diuine honour, but of Religious worship, which is due to seuerall creatures in order to their seuerall graces, dignities and excellencies: namely to Angels because of their supernaturall gifts, and to other things, and places in regard of their relations.

*Char. IX. of adoring the Cross.* 51

adoration, since he had no ciuill conuersation with them, for the Angels were Citifens of Heauen, and Abraham only a Citifens of the earth: besides the Angels were in possession of eternall life, and Abraham a passenger only aspiring thereto: in consequence of which the Angels were exalted to an eminent degree of excellency aboue him; for otherwise Abraham ought not to haue adored them, adoration (taken in the proper sense) being due only to exceeding excellency.

But though God will not part with his glory vnto any creature whatsoeuer, that is will not part with his supream, and diuine worship: neuertheless he is wel pleased that honour, or worship be given to his speciall seruants, freinds and Saints conform to, and agreeing with their conditions respectiuely. \* As he counteth himselfe despised, when these are despised, so he esteemeth himselfe honoured, when they are honoured for their supernaturall created gifts, which himselfe is sol Author of. And indeed Christian Catholicks doe honour Saints, (e) and their Relicks

\* Luc. 16.  
qui vos audit, me audit, qui vos spernit, me spernit: &  
Mat. 10. &  
Ioan. 13.  
qui vos suscipit me suscipit.

D 2 with

(e) S. Hierome Epif. 43. teacheth that we honour Relicks of Martyrs with intet to adore him, whose Martyrs they are: we Ho-

nour the servants, that the honour exhibited to the servants may-redound to the lord. Again *S. Ambrose* ser. 6. affirms, that as often as we celebrate the memories of Martyrs, we are bound to render them worship, since by the effusion of their blood they have obtained for us safety.

with intent to honour God thereby, whose Saints they are: they honour his servants, to the end the honour of his servants may returne back to him, who is their Lord, and Master, that gaue them excellent graces, for which they ought to be reuerenced religiously.

Lastly Religious, and sacred adoration or worship, as to the manner of exhibiting it, is of two sorts: one absolute in respect of excellency, that is in, and proper to the subject adored, and such is the forementioned adoration exhibited to God, and his Saints: the other Religious, and sacred adoration or worship is relative, offered in relation, and for extrinsecall excellency. And (f) as to this kind of adoration, the representatiue Cross of Christ is religiously worshipped for Christs sake (whom it represent's dying) and the (g) Ima-

(f) The second Council of Nice *Art.* 7. in the definition concerning faith, commandes exhibition of honorable worship in order to *The venerable and life-giving Cross*; so the ancient Fathers in that Council stile the Cross of Christ.

*Char. IX. of adoring the Croſſ.* 53

(g) Image of his bleſſed Mother for her ſake; (whom it represents living) \*, wherein there is nothing of Idolatry, But to the true Croſſe of Chriſt is due abſolute religious adoration, in as much as it hath contracted a morall inſinſcally excellency, or ſanctity through a reall, and ſubſtantiall touch of Chriſts ſacred body; and if the earth could truly be called holy in reſpect of an Angels preſence, with greater reaſon and equity Chriſt may beſaid by his perſonall preſence to haue honoured, and ſanctified his Croſſe. Beſides if the ancient Jewes Gods choſen people in a time diſpoſed to Idolatry did adore religiously without reproof the Tabernacle (of all things then conſecrated to diuine ſeruiſe the holieſt) becauſe it conteyned the ſacred Arke of the Te-

\* Concil. Nice. appellatum 7. Synodus generalis quicunque, inquit, ſententias ſacra Scriptura de Idolis contra veritatem adducunt anathema: qui venerandas imagines Idola appellant, anathema. Qui dicunt quod Chriſtiani adorant imagines ut Deos, anathema.

C 3 ſtament,

(g) S. Damascene Orat. de Imag. ſaith that Chriſtians in regard they are no longer vnder the Pedagogue ſhip, or bondage of the old law, and thereby leſſ inclin'd to idolatry, giue reuerence, and honour to pictures, which he nameth the books of the vnlearned: becauſe of the relations they haue to their prototypes, and indeed exhibition of religious worſhip to pictures is approu'd by the ſecond Council of Nice Act. 4. from the words of the Biſhop of Neopoleos Cypri which are theſe. *Euen as the book of the law is worſhip'd and not the parchment or inck thereof, but the diuine word contain'd therein, ſo we worſhip the picture of Chriſt without worſhipping the wood, or colours thereof.*

stament, the heauenly Manna, the mar-  
 ueillous rod of Aaron, and the glorious  
 Cherubins shadowing the propitiatory,  
 with much more reason Christians, (i-  
 dolatry being suppress through Christs  
 coming into the world ) haue , and still  
 doe religiously adore this Croiss, it im-  
 porting an excellency aboue all others  
 joynt, and separate , being the holy Al-  
 tar of the bloody Sacrifice, that Christ  
 offered for the redemption of man-  
 kind : as also the Ladder by which  
 Christ was exalted to the glory of his  
 body.

CHAR.





CHAR. X.  
OF  
A CRISTIAN.  
THE CONTENTS.

A man through Baptism is made a Christian, and lifted a souldier of Christ to fight against the world the Deuil, and the flesh: wayes set down how to ouercome those aduerſaries.

**A** *Christian is a souldier of Christ, from whom he (a) taketh the name of Christian in Baptism, promising with all to fight for, and in imitation of him his God against the flesh, the world, and the Deuil. He only is a true Christian, that makes Christs life the Compass to steer by in the whole course of his own life. It is not enough,*

D 4                      that

(a) According to S. Athanas. ora. 2. con. Arium we be named, and are indeed Christians from Christ, and to be a right Christian is to be a follower of Christ. After the same manner S. Cyprian affirms, that no man can lay claim to the name of a Christian vnless his comportement be conform to the life of Christ. Again S. Austine saith, that it auails us not to bear the name of Christian vnless we shew it in our works.

\* Aug. ser. 16.  
*de verbis A-*  
*postoli: ecce*  
*baptizati*  
*sunt homi-*  
*nes: omnia*  
*illis peccata*  
*dimissa sunt:*  
*iustificati*  
*sunt à pec-*  
*catis, negare*  
*non possu-*  
*mus; restat*  
*tamen lucta*  
*cum carne,*  
*restat lucta*  
*cum diabolo,*  
*restat lucta*  
*cum mundo.*

that a man is \* baptised into the glorious name of Christian, vnles his works doe shew what his specious Character speakes him to be, viz: an imitator or follower of Christ, in subduing the afore said aduersaries, this spirituall combat necessarily attendingeuen such, as are baptised ynto full remission of sin, as soon as they shall attaine to the yeares of discretion.

To subdue the first aduersary the flesh, a Christian must vse it hardly, and by fasting, watching, and praying beat it into subjection after the example of Christ his Captain, who fasted forty daies, watched whole nights, and prayed till the sweat trickled down his flesh like drops of blood falling to the ground: and furthermore suffered it to be scarified with sharp rods, to be torne with thornes, to be fastened to a Crose with nailes of Iron. Since Christ the head, for the example of his members hath so rigorously treated his flesh, that was quiet without rebellion, members in imitation of him their head, ought in all reason, and equity to mortifie their flesh, that is vnquiet, vnto the suppression of rebel-

lion:

lion: (b) and such, as shall punish their flesh in this life shall not be punished for their flesh in the next.

As to the second aduersary the world, which to wrestle with \* vnto a victory, a Christian must not let it come within him \* Whosoever receiues the world into his armes, embraceth a Traitor to his ruine. As Iudas betrayed Christ to the scribes and Pharises, so the world betraies Christian souls to the deuill: and euen alike, as to each circumstance of the treachery. Iudas gaue souldiers, that were sent to apprehend Christ a sign, or token, whereby to know him, saying, *Whom soeuer \* I shall kisse, that is he lay hold on him.* The same token the world giueth to know Christian souls by, which it betrayes to the Deuils, saying, whom soeuer I shall kisse with a kisse of honour, dignity, prosperity, &c. that is he, lay hold on him. And as

Iudas

\* Hieron.  
stadium est  
hac vita:  
hic contem-  
dimus, ut  
coronemur.

\* August:  
amare, in-  
quit, mu-  
dum, est a-  
mare prodit-  
torem: ama  
saeculum, &  
absorbetis  
te.

\* Marc. 4.  
quemeunqua  
osculatus  
fuero, ipse  
est, tenece  
eum. & du-  
cite caute,

(b) According to holy Scripture 1. Cor. c. 11. *If we would judge our selues, we should not be judged,* that is, we might escape the heavy hand of Gods vindicative iustice, if we should punish our selues during this life throug fasting, and other painfull works of penance. In other places of Scripture to judge according to the vsage of speech among the ancient Iews, signifies to punish, and indeed the office of a Iudge is not to take recognisance only of a fault committed, but likewise to inflict punishment suitable to the Guilt, or malice thereof.



\* *Isai. 28.*  
*vexatio dat*  
*intellectum.*

\* *Gal. 14.*  
*abst mibi*  
*gloriar mifi*  
*in Cruce*  
*Domini no-*  
*ftri Iesu*  
*Chrifti, per*  
*quem mibi*  
*mūdu cru-*  
*cifixus eſt,*  
*Ego mun-*  
*do.*  
 \* *Chryſoſt.*  
*vocat da-*  
*monem py-*  
*ratam.*

Iudas when he had deliuered Chriſt into the hands of the ſouldieſs bad them to lead him away warily, leſt he might make an Eſcape: ſo the world ſaith to the deuills in order to Chriſtian ſouls, which it deliuereth vp: lead them away ſoftly to hell, that is to ſay, let them feel nothing of miſery till they ariue there \* leſt affliction ſhould giue them full vnderſtanding of their condition. Hence followeth plainly, that to preuent the vnhappy treachery of the world, is to entertaine no freindſhip with it: and a Chriſtian whom the world hateth is a true follower of Chriſt, glorying in his Croſſe only, whereby \* the world is crucified to him and he to the world.

As concerning the third aduerſary the deuil, he is a cruell pirate that roueth about in the ſea of mans life ſeeking whom he may rob, and deſtroy: \* and as a pirate doth not moleſt much emptie veſſells, but rich ſhips loaden with ſiluer, Gold, precious ſtones, and conſiderable Merchandiſe: ſo the deuil doth not buiſy himſelfe greatly with Chriſtians, that ſerue the world, and the fleſh, they being empty veſſells, and allready vnder his dominion, but followeth after rich ſhips of Chriſtian ſouls

souls furnisht with treasures of all vertues: he molesteth such chiefly, as are constant in their faith, stedfast in their hope, feruent in their charity, patient in their sufferings for justice sake, and laudable in exercising works of mercy: such rich ships of Christian souls he mainly assaulteth, to get them to yeeld vnto him: for the deuill can not rob them vnless they doe yeeld themselves, nor he cannot destroy them, vnless they accept of his \* two edged sword (which is sin) to destroy themselves, as did Saul(c) foolishly and his Armour-Bearer: neither can the deuill come to bord rich Christian ships, if they will stand out against him, he can perswade, not force his entrance: but in the pursuance thereof he vseth fair, and foule meanes: he beginneth with offers of braue conditions: propoundeth, and promiseth all the delightfull pleasures, that the world, and the flesh can afford (an these be the deuills (d) mouse trapps) wherein failing, he proceeds

\* Eccles. 3. 2.  
his acuta  
rumpit  
omnis in-  
quirit.

(c) 1 Reg. 31. Saul took a sword, and fell vpon it, and when his Armour-bearer saw, that he was dead, he fell likewise vpon his sword, and dyed with him.

(d) S. Austin calleth worldly pleasures the Deuils mouse-traps, because while a man catcheth them, himselfe is caught.

\* *Diabolus  
pugnat no-  
biscum du-  
plici manu,  
dextra pro-  
speritatis  
& sinistra  
aduersitatis,  
prosperis al-  
liciens, ad-  
uersis ter-  
rens: sed nec  
illa appe-  
tenda, nec  
ista timen-  
da exemplo  
Christi.*  
\* *Rom 8. nō  
sunt condig-  
næ afflictiones  
temporis ad fu-  
turam glo-  
riam, quæ reuelatur in nobis.*

ceeds to threats, menacing all manner of miseries, and afflictions: howeuer true Christian souldiers make light of his fair promises, and threatened vexations, \* following the example of Christ their God, who, saith S. Austin, while he was a passenger on Earth condemned all wordly pleasures, and endured in his own person whatsoeuer afflictions he commanded Christians to suffer for his sake, to the end they should not place their felicity in temporall enjoyments, or be frightened with the afflictions of this time, that \* are not worthy of the future glory, which shall be reueiled vnto them, Rom. 8.

CHAR.





CHAR. XJ.  
OF  
A CHRISTIAN  
PERSECUTED FOR  
CHRIST'S SAKE.  
THE CONTENTS.

God breedeth vp his Children in the School of tribulation, that they may be made partakers of heavenly enjoyments: persecutors doe not preiudice those, which they persecute, being instruments only of diuine permission, whereby the persecuted are tormented vnto blessednes: from persecution came full happines: whosoever hath endured nothing of affliction, is not begun to be a Christian: such as suffer for Christs sake find vnexpressible comfort in their sufferings.

A Christian persecuted for Christs sake is a child especially beloued of his heavenly Father, who scourgeth euery son, that he receiueth, \* He Chasteneth him in whom

\* *Habr. 12.*  
*quem diligit*  
*Deus, casti-*  
*gat, & fla-*  
*gellat omnia*  
*filium quem*  
*recipit.*

\* Aug. in  
psal. 39. non  
vis, inquit,  
flagellum?  
non datur  
tibi heredi-  
tas: omnis e-  
nim filius  
necesse est ut  
flagelletur,  
vsque aded  
omnis flagel-  
latur, ut nec  
illi peperc-  
rit, qui pec-  
catum non  
habuit: qui  
proprio filio,  
(inquit, A-  
postolus Rō.  
8.) non pe-  
percit.

\* Aug. in  
psa. 73. Deus  
per malos e-  
rudis bonos,  
& per patiē-  
tiam dam-  
nandorum  
exercet dis-  
ciplinam li-  
berandorum.

\* Aug. Epi.  
93. Indas  
tradidit ad  
passionem fi-  
lium Dei,  
& per pas-  
sionem filij  
Dei omnes  
gentes re-  
dempta sunt.

## 62 Holy Characters I. Book

whom he delighteth \* and spared not him, that neuer had sinned. God breeth vp his Children in the school of tribulation, that they may be partakers of his holines, and heavenly enjoyments. The rod of persecution is given for our profit, in as much, as it minisheth matter of merit, fortitude, constancy, patience, faith, and deuotion, which are the requisits necessary to the purchase of our blessed heritage: in consequence of which persecutours doe not prejudice those, whom they persecute, they being through a supream providence assumed to that ministry only, as meet instruments to bring the Children of mercy vnto the inheritance of blessednes. \* God by the wicked instructeth the good, and by a patient toleration of such, as will be damned, exerciseth the discipline of such, as shall be saved. Of affliction is come all our happines: \* Iudas deliuered the son of God vnto death, and through his passion all nations were redeemed. Again Christ the true son of God voluntarily endured his affliction teaching us an example, that wee should follow his stepps, 1. Pet. 2. and all that will liue godly in Christ, shall suffer persecution

2. Tim.

2. Tim. 3. Whosoever thinks, that he hath nothing of affliction, is not begun to be a Christian, nor to live godly in Christ, saith the great \* S. Austin: wherefore all the blessed Saints of God very gladly rejoyced in infirmities, in reproches, in necessities, in persecution, in anguish for Christs sake. As a bright, and shining resemblance, or image is seen in a clear looking glass: so they saw plainly in the example of Christ how much it would \* advantage them to endure tribulation for his sake. They saw that to suffer with Christ was to be glorified with him: and therefore counted \* that the afflictions of the present time were not worthy the glory, that would be shewed vnto such, as euey where bear about in their bodies the mortification of their lord Iesus. Whereby it is euident, that a Catholick Christian vnder the black rod of persecution is not without comfort; for as the sufferings of Christ abound in him, so his consolation abounds through Christ. Besides he belieueth that he cannot enter into the kingdom of God, but \* through many afflictions these being the pledges, and earnest of eternall life: Wherefore he very gladly rejoy-

\* Aug. in  
psal. 57. qui  
nihil inquit,  
afflictione  
sensit, nondum  
Christianus  
esse incipit.  
\* 2. Cor. 4.  
id autem quod  
est in presen-  
ti momenta-  
neo, & le-  
ue tribula-  
tionis nostra  
super modum  
in sublimi-  
te eterna  
gloria pan-  
dat opera-  
tur.  
\* Rom. 8.  
existimo e-  
nim quod non  
sunt condigna  
passiones hu-  
ius temporis  
ad futuram  
gloriam qua  
reuelabitur  
in nobis.  
\* Act. 14.  
per multas  
tribulatio-  
nes oportet  
nos intrare  
in regnum  
Dei: unde  
D. Gregor.  
vir sanctus.  
inquit, quos

hunc exhi-  
bet pro ve-  
ritate tuen-  
da labores,  
tot iā remu-  
nerationis  
sua pignora  
intra pecto-  
ris sui cubi-  
culū tenet:  
Et sane de re  
securus est  
qui habet  
bonū pignus  
apud se. At  
qui afflictio-  
nes tolerat  
per fidē  
Christi sunt  
quadam pig-  
nora seu ar-  
tha regni  
caelestis.

joyceth to follow the steps of Christ, suffer in the defence of his faith, and to be spoyled of his goods, that thereby he may come to participate of a better, and enduring substance in heaven. Moreover he, that is persecuted for justice sake, taketh great pleasure, when he seriously considereth, that his persecutors are rather his servants, then his lords, and Masters; for as servants present vnto their lords a cup of drink: so persecutors reach vnto those, they persecute a chalice of affliction, whereby they serue, and help them to a purchase of heavenly blessednes. A goldsmith serueth a king, when he maketh for him a crown of Royalty; persecutors serue good Christians, when they afflict them, in as much, as they deuise and forme for them crowns of eternity, and with ihe hammer of persecution fit them to their heads. Wherefore though persecutors lorde it; while they inflict torments; neuertheless they are indeed, but the servants of the tormented: and only about them, as chaff is about the good grain, not because they are more worthy, but in regard they be more light: and when the time of winowing with the fan of diuine justis

justice shall come, God will make  
clean his floore; and gather his good  
grain into his garner, but will burn vp  
the chaff with vnquencheable fire, Mar.  
30. Wherefore persecutours of justmen  
\* doe not perish, as they flourish: they  
flourish for a short time, and perish for  
euer. Furthermore good Christians vn-  
der the blak rod of tribulation, in as  
much as they suffer for God, and doe  
not desert him in their sufferings, God  
doth not desert them; he is with them  
in their trouble, and deliuereth, and  
glorifieth them: God went down \* with  
Ioseph into the dungeon, and left him  
not in the bands; he couereth them vn-  
der his wings, and secureth them \* vn-  
der his Feathers; he is their sheild, buck-  
ler, and fortress: he is near to all that  
call vpon him in truth, Psal. 104. He  
was not farre \* from Ionas, whom he  
mercifully heard euen praying out of  
the fishes belly, while the waues of the  
sea compassed him about: he foresook  
not Daniel in his den of affliction; for  
Daniel prayed vnto him, \* and he sent  
his Angell to shut the Lyons mouthes,

E that

\* Aug. in  
psal. 53. flo-  
rens (inquit)  
iniusti per-  
secutores fe-  
licitate sacu-  
li, pereunt  
in virtute  
Dei. Non e-  
nim quomo-  
do florens,  
pereunt, flo-  
rent enim ad  
tempus, per-  
eunt in ater-  
num: florent  
falsis bonis,  
pereunt ve-  
ris tormen-  
tis.

\* Sap. 10.  
descendit oil  
illo (Ioseph)  
in foveam,  
& in vincu-  
lis non dere-  
liquit eum.

\* Ps. 90. sca-  
pulis suis ob-  
umbrabis ti-  
bi. & sub  
pennis eius  
sperabis....  
cu ipso sum  
in tribula-  
tione, eripiat  
eum & glo-

rificabo eum

\* Ion. 2. orauit Ionas ad Dominum Deum suum de ventre piscis &c.  
\* Dan. 6. Deus meus misit Angelum suum & conclusit ora lea-  
rum &c.



\* *Misit Angelum suum  
Et eruit ser-  
uos suos qui  
crediderunt  
in eum.*

that they might not hurt him, his Angell likewise descended with Azarias, and his fellowes into the hot fiery furnace, quenched the flames of the fire, and made the midds of the furnace, as a wind of dew blowing, \* and the fire had no power ouer their bodyes: for not an hair of their head was burnt, Daniel. 3. The wind of dew blowing in the mids of the furnace denotat's the spirit of God giuing comfort in the midds of tribulation: as that wind did so mitigate, and temper the hot fire of the furnace, that it had no power ouer the bodies of the three Innocent children: so doth the spirit of God mitigate, and sweeten the afflictions, which innocent Christians suffer for his sake, that they may not be swallowed vp with ouermuch heauines. Wherfore such, as are vnder the black rod of persecution haue no cause to fear, or apprehend prejudice therby hauing God ready to defend them, and his spirit to comfort them, which is all sweet, and sends influences of diuine sweetness to their hearts, that stirs them vp to praise, bless, and glorify him with Azarias, and his fellowes in the midds of their affliction, and to pray with S. Paul

*Char. XII. of Christian faith. 87*

Paul, Blessed be God: the Father of our lord  
Iesus-Christ the Father of mercies, and the  
God of all comfort, which comforteth us in  
all our tribulations. 2. Cor. 10.

CHAR. XIJ.  
OF  
CHRISTIAN  
FAITH.

THE CONTENTS.

Christian faith is a gift of God: convinceth the  
truth of things, that are not seen, and bringeth  
into captivity all vnderstanding to the obedien-  
ce of Christ: through faith poor fishermen sub-  
dued kings, and Emperors vnto embracing  
Christian Religion: deuils belieue, and tremble,  
yet haue nothing of diuine faith being they  
want obedience: the greatest praise of a faith-  
full Christian is to confess with his tounge out-  
wardly, what he belieueth with his heart in-  
wardly: faith without good works (proceed-  
ing from diuine grace through the merits of  
Christ) is a body without life: faith alone can-  
not iustify: no man through faith is certain,  
that his sinns are forgien him.

**C**hristian faith is the substance of things  
hoped for. As substance giues exi-

stence to the thing, which it is the substance of: so Christian faith causeth the existence of the thing hoped for, representing it as present, that during this life is absent, with greater certainty, then if the hand toucht, or the eye saw it. It is (a) the conuiction of things not seen, that is to say, neither by sense conceiued, nor by reason comprehended. \* It is the diuine gift, that brings into \* captiuity all vnderstanding to the obedience of Christ in a firme assent to supernaturall truth supernaturally reueiled, and propounded by the authority of the Catholick Church to be beleiued. This captiuity is a supernaturall motion laid on the will, which it inclineth effectually and vseth nothing of violence; it proceeds \* from the marueilous light of faith; that enlightens the mind among the dark mists of error. As the carbuncle hath a singular prerogatiue of brightnes beyond all other precious stones, which is, to shine

\* Ephes. 2.  
*Dei enim donū est, nempe fides.*

\* 2. Cor.  
 10. *in captiuitatem redigentes omnem intellectum in obsequium Christi.*

\* 1. Pet. 2.  
*qui de tenebris vocauit eos in admirabile lumen suum.*

(a) According to the Apostle *Hebr. 13.* faith is the substance of things hoped for, the argument of things, which are not seen; but S. Austin l. 2. *de pec. merit. & remis. cap. 30.* defining diuine faith, in room of *argument*, vseth *conuiction*, saying faith is the substance of things hoped, and the conuiction of things, which are not seen: that is, faith, as a strong argument, conuinceth the truth of things vnseen.

*Char. XII. of Christian faith. 69*

shine in darknes, and chase away night: so faith hath a speciall excellency of light aboue all other vertues, which is to dissipate the darknes (*b*) of infidelity. Examples of this captiuity were the learned Pagan Philosophers, namely S. Denys of Areopagus, Aristides, Iustin, Magistrat's, Princes, Kings, and Emperours of all nations, who illuminated with the admirable splendour of faith through the preaching of poor fishermen, forsooke their sacrilegious worship of many Gods to imbrace the religion of one crucified Christ (that seemed to most Gentiles foolishnes, and to most Iews the stumbling stone

E 3 of

(*b*) Vnlesse God had been the author of Christian faith, and assisted the Apostles, poor fishermen, that preach'd it, the conuersion of so many kings, Emperors, and other illustrious Princes to the faith of Christ, had been impossible; for abstracting from diuine assistance it had not been, as to reason consonant, that so great Monarchs might euer haue been perswaded to despise wordly pleasures, riches, and honours, vnto embracing of humility, pouerty, and the ignominious Cross of Christ, for a reward of happines they saw not. This sole motiue carrieth evident credibility, and weight enough to perswade a rationall prudent man to embrace Christiau faith. Wherefore Picus Mirandula Epif. 5. writeth thus. *Tis an extream madnes not to belieue the gospell, the truth vvhherof blood of Martyrs proclames, Apostolicall voices eccho forth, vvonders, and miracles proue, reason confirmes, mute elements speak, deuills confess; but tis a greater madnes, (adtheth he) if a Christian that doubts not of the truth of the gospell, neuertheless shall liue, as if he did question the truth thereof.*

of offence, and rock of scandall ) hauing respect only to a reward of an enduring happines vnseen.

Obedience an effect of the afore said captiuitie, and a necessary requisite to faith, is an humble submission of the will to diuine truth, which distinguisheth it from all human perswasion; for an assent to naturall verities apprehended either by sense, demonstration, or experience, requires nothing of obedience: in consequence of which though deuils (c) belieue: neuertheless they haue not the vertue of diuine faith, because they want the vertue of (d) obedience. Examples of this obedience were millions of Christians Primitiue, and modern, who in obedience to Christ endured

(c) *S. James cap. 2.* faith that deuils belieue and tremble: that is, they beleue vnwillingly forc'd there to by clear evidence of the miracles of Christ: in consequence of which their faith is not diuine, supernaturally infused. The deuils were affraid in regard they were conuinc'd, that Christ was the son of God, who must come to iudge both men, and Angels: wherefore deuils stand in awe of Christ, and his office of iudge is an vnexpressible terrour vnto them.

(d) *Aug. de verbis Domini c. 9.* faith that the faith of wicked men that want the vertue of obedience comes near to the faith of deuils: and truly the faith of our witssectaries in these daies is extream like vnto the faith of deuils, because they will not belieue the mysteries of Christian Religion in obedience to authority, but in clear evidence of naturall reason.

*Char. XII. of Christian faith. 71*

red mockings, scoffings, imprisonments, wheelles, kniues, swords, and all manner of torments, stedfast, and valiant in maintaining the faith of Christ, and what they \* beleiued, with their hearts they confessed with their mouths: with their hearts they beleiued to iustice, and with their tongues made confession to saluation: in which consists the cheif praise of Christian faith. It is not enough, that a Christian Catholick hath faith within himselfe, \* vnless he expresse it outwardly: if he will haue Christ to confess him before his heavenly Father, he ought to confess Christ before men. Nothing is more gratfull to Christ then an open confession of ones faith. Saint Peters confession of Christs diuinity \* got the keys of Heauen, and that joy-n'd to a full expression of loue to Christ, merited the cheif place among the twelue Apostles. But faith wanting charity is a lamp without oyle, a candle without flame, and a body without life: faith in the absence of charity is \* dead, hauing neither nourishment to burn, or flame to enlighten, or life to liue: and as the body doth act by the influence of life: so faith doth work by the

\* Rom. 10.  
corde credi-  
tur ad iusti-  
tiam, ore fit  
confessio ad  
salutem.

\* Mat. 10.  
qui confite-  
bitur me co-  
ram homini-  
bus confite-  
bor & ego est  
coram Patre  
meo qui in  
caelis est.  
\* S. Hilar.  
fides (Petri)  
de diuinita-  
te Christi  
habet clau-  
es Regni calo-  
rum.

\* Iacob. 2.  
fides sine o-  
peribus mor-  
tua est.

\* *Jacob. 2.  
in operibus  
fides consum-  
mata est.*

\* *1. Cor. 13.  
nunc autem  
manet Fides,  
Spes, &  
Charitas,  
et haec ma-  
ior autem  
horum est  
charitas. I-  
gitur cum  
charitas sit  
maior fide,  
non debet di-  
ci quod sola  
fides iustifi-  
cet, & sal-  
uet.*

support of charity, (e) and other good works proceeding from diuine grace grounded in the merits of Christ, which are not only signs, or testimonies of faith's presence, but they doe increase, \* and perfect it in the work of iustification, of which faith is the foundation only. Wherby is plainly euidenced, that the sole essentiall requisit to sanctifying justice is not faith \* alone, called by the name of *speciall faith*, and counted a certain evident cognition infallibly assuring the beleiuer, that his sins are forgiven him in particular, and that he is made an adopted child of God through Christ. Neither is such a faith the substance of things hoped for, which is the definition, or description of Christian faith deliuered by the Apostle, for hope, that is seen is not hope, nor a thing (f) peculiarly assured is a thing

(e) S. Bernard *ser.* 38. teacheth that the want of merits is a pernicious pouerty, and biddeth us take care to haue merits: and know when we haue them, that they are giuen us: and indeed the Council of Trent *sess.* 6. *can.* 32. has defined, that the good works of a iust man be the gifts of God, and the merits of the same iust man, for as much, as they proceede from him by diuine grace, and the merits of Iesus-Christ.

(f) Hieron. *l.* 2. *con Iovin.* writeth thus *Tu uere great iniustice in God. if he should punish sins, that is, wicked wvorks, and haue no regard to, or reeward for good wvorks.*

*Char. XII. of Christian faith. 73*

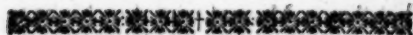
thing hoped for. Besides when S. Peter bid Simon Magus ( who after his baptism had retained wickednes in his heart ) to repent , he did not assure him, that his sins should be forgiven him, saying only vnto him: *Repent of this thy wickednes, and pray God, if perhaps the thought of thine heart may be forgiven thee.*) And S. Paul while he preached to others, although he did not apprehend in himselfe any guilt of mortall wickednes, yet he durst not pronounce himselfe justified, being afraid of damnation: he feared lest while he preached to others, himselfe should become a reprobate. \* But what shall the lamb doe when the Ram is afraid: (g) if S. Paul the most stedfast, and valiant in the faith of Christ did tremble, and fear in the working of his saluation, what shall other Christians doe, which be far inferior to him?

\* *Aug. ser.*  
19. *de verbis Apostoli,*  
*ait Paulus*  
*suo timore*  
*nos terruit;*  
*quid enim*  
*faciet agnus,*  
*ubi aries*  
*tremuit?*

(g) Chrysostome in Comment. super 10. Epif. 1. ad Cor. writeth thus. *Let him, that thinks he standeth, take heed, lest he fall. for if Paul the Apostle (saith he,) the strongest of all men was afraid, wee haue greater reason to fear.*

CHAR.





## C H A R. XIIJ.

O F

A VVIT-BELIE-  
VER

## THE CONTENTS.

A wit-sectary set forth: the greatest praise of faith is first to believe, and then to know: an inordinate loue to Philosophy is the mother of Heresies.

\* *Aug. tract.*  
79. in *Joan.*  
*hac est, in-*  
*quit, hunc fi-*  
*dei, si quod*  
*creditur non*  
*videtur: vn-*  
*de illud Ihs.*  
*si non credi-*  
*deritis, non*  
*intelligetis.*

A Wit-believer is an invader of Christian faith inordinately attending to naturall reason, and scientificall demonstrations in the search of supernaturall truths; which faith only is entrusted with: (a) and ambitious to know before he believes, he robs faith of its greatest praise, which is first to \* believe, and then to know, or to believe what is not known. Also he is  
an

(a) *S. Austin l. de utili. cred. c. 1.* arguing against the Manicheans (which taught, that Christians ought not to assent vnto the mysteries of faith, vnless they knew them afore by the light of reason) faith expresly, *That vva doe not know vnto believing, but vvee believe vnto knowing.*

*Char. XIII. of a witt-believer. 75*

an invader of the true believers \* name, which is *Christian*, changing it into an nouell Title of *rationall*, and accordingly stileth himselte the *rationall believer*. Besides blown vp with a conceited actiuity of his own witt, he chooseth to teach amiss, rather then to teach with the current of other believers: and inuent (b) vnauthoriz'd, and vnparalel'd modell of new doctrin, rather then to be counted in the ranck of \* *Ceteri homines*. In the pursuance of his ambition he rips his brain, and forcibly cuts out abortiue notions, which goe rather in a rownd circle of fancy, by which he is bialed, then in a right line of reason, tending to the law (c) of sobriety, and charity, which is the only center of religious consistency. His fancied thoughts he puts forth in bold assertions, dressed vp with obscure words,

\* *Aug. de utilitate credendi con. Manicha. fidelis, Christianus, non rationalis appellatur;*

\* *Lue. 18: dixit superbus Pharisaeus non sum sicut ceteri homines, ergo sicut ceteri demonum infert S. Bernardus.*

(b) *S. Paul 1. Tim.* Counsels Timothy to auoide profane nouelties, and oppositions of knowledge falsely so called, which men of corrupt minds, and puffed vp with pride promising haue erred about faith.

(c) *Rom. 12.* The Apostle condemnes knowledge, that is not according to sobriety, that is, which is not conform to the generall practice of the holy Church: and such (saith *S. Irenaeus* l. 5. c. 17.) as forsake the preaching of the Church argue the holys Priests of vnskillfulness, not considering how far more worthy a religious Idiot is, than a blasphemous and impudent sophister.

words, and dark sentences to take the ears of the ignorant, or such, as, being desirous to be esteemed witty, doe abandon their judgment to an implicit faith of his new exotick notions. In sum he is a wit-sectary, that fancy vnder a specious colour of reason hath de-boiched, making him eat too \* abundantly the hony of Philosophy, and thereby create her the Mistresse, which is but the hand maid of Theology, her office being only to call vnto the Tower of wisdom, and not to rule therein. Philosophy is the captiue woman, that S. Hierome wisely aduiseeth Pammachius to diuelt of her alluring, and bewitching haire, and make her bald, assuring him, that by so dressing her, she shall bring forth much captiue fruit, and of a Moabit, become an Israelite. (d) Philosophy so long only is profitable to the Church of God, as she is kept in awe

\* Prouerb.  
25. mel mul-  
tum come-  
dando nocet.

(d) S. Hier. *ad Ctesiph. con. Pelag. c. 1.* and Tertullian *de praescrip. con. Marcio. l. 5.* call Philosophers the *Patriarchs of Hereticks*, affirming, that the ancient Heresies haue sprung from such, as were too much addicted to prophane Philosophy. And S. Ambros. *l. 1. de fide cap. 5. con. Aria.* ascribes to Philosophy the Origen of all impieties, and moreouer excludes Philosophicall arguments in the resolution of faith, as vnecessary; *For vve giue credence, saith this great Doctor, to fishermen, and not to Philosophers.*

Char. XIII. of vvit believer. 77

awe of diuine faith, and in obedience to the schooles of Christian Catholick Doctors. If it were granted that \* Philosophy might furnish cleár demonstrations as requisits to Christian faith, it would follow of necessity, that faith were not faith, being faith, and naturall euidence are inconsistent together according to the Apostle, who excludeth fight from the walk of faith. 2. Cor. 5.

\* S. Tho. de  
Villa-nova,  
ser. de Epiph.  
pag. 33. ex-  
perimento  
sapè didici-  
mus, vt quò  
nimium cu-  
pis esse Phi-  
losophus, fa-  
cile desinat  
esse Chri-  
stianus: sicut

magi dum quarunt in Hierusalem humanum consiliu amifere ca-  
leste signum: sic Christiani nimium quarentes humanas rationes in  
diuina mysterijs perdunt fidei lucem, & fulgorem.

CHAR.



~~XX~~

CHAR. XIV.  
OF  
A SINGULAR  
DOCTOR.  
THE CONTENTS.

Singular Teachers compared to Erostratus, and Pausanias: from the singularity of one Doctor proceed's the curiosity of many hearers: one singular Master planteth a sect, which the curiosity of many schollars spreads: singular Teachers appeare outwardly in sheeps cloathing; while they are inwardly rauenous wolues.

**A** Singular Doctor is a wanton schollar of new notions, that blown vp with vanity, and arrogancy ambitiously endeauoreth; to get a name aboue other Teachers contemporary with him <sup>(a)</sup> which is the sole ground of his singularity: and rather then to

(a) S. Bernard ser. 65. in Cant. writeth, that the intent, and aim of all hereticks, is to inhance, and spread their name through singularity of doctrine. And S. Gregor. l. 24. mor. saith, that tis naturall vnto hereticks to be puffed vp with vaine pride of scienc;

*Char. XIV. of a singular Doctor. 79*

ee, and to scorne, and laugh at the simplicity of other believers. Also Theodoret. in prat. in Polymor. obserues, that some men which haue done no gallant laudable actions worthy renown, endeavour by wicked enterprises to celebrate their name. Aug. in psal. 9 faith, that those which cannot be known by well doing, strue by ill doing to abide for euer in the mouth of posterity, desirous of an euill name rather, then to haue none at all.

to haue none he laboureth for an ill one, turning from wholsom learning \* established in the vnity of Doctors to exotick, and vnauthorised Tenents which though he craftily diuulgeth for primitive verities, and vaunteth (b) to haue left modern, as troubled waters, for ancient doctriens, as clear springs; neuertheless he carries not the least sound that way teaching nothing that hath any relation to truth or antiquity. In the pursuance of his ambition he makes proselytes of such, as hauing their eares itching, doe after their own lusts seek Masters of new notions. \* As science without charity begetteth pride, and pride Teachers of Nouelties: so

want

\* *Martianus* Impugnator in Concil. Calced. qui post veritatem, inquit, & Doctorum vnitatem statim aliquid vltimum discit, in eadem quærit. \* *Scientia*, inquit, Apostolus Paulus, inflat, ubi charitas non edificat, quam sententiam frequenter usurpat S. Aug.

(b) S. Chrysostome in com. oper. imperf. super Mat. hom. 45. writeth thus. When thou shalt hear any man extolling, and beatifying the ancient Doctors, obserue his carriage toward those which are contemporary wish him, for if he shall approve, and honour those, doubtles he would haue respected the others, if he had liued in their dayes: but if he contemne the moderns, he would likewise haue contemned the ancient Teachers, if he had been contemporary wish them.

want of science without sobernes bringeth forth curiosity, which maketh itching eares in order to new Masters. The (r) singularity of one Doctour planteth a sect, and the curiosity of many encreaseth it. In the compleating of his ambition he doth not only equall, but exceed the ambition \* of Erostratus, that to perpetuate his name set on fire the Temple of Diana at Ephesus, counted one of the seauen wonders of the world; for the ambition of Erostratus destroyed one Temple only, but the pride of a singular Teacher ruines \* as many temples; as are Christians, (whi. h by crafty dealings he seduceth, and bringeth into error) eue-ry Christian being a temple of the li-ving God, and the habitation of the holy Ghost: and consequently, as the God of Christians surpasseth in wor-thines Diana of the Ephesians: and as a spirituall excéedeth a materiall temple so

\* Volaterra-  
nus l. 15.

Anthrop. E-  
rostratus,  
inquit, Te-  
plum Dia-  
na Ephesia  
incendit no-  
minis, & fa-  
ma libidine.

\* 2. Cor. 6.  
vos estis te-  
plum Dei &  
1. Cor. 3.  
Templū Dei  
estis, & Spi-  
ritus sāctus  
habitat in  
vobis.

(c) Vincen. Lyrinen. 2. p. tom 5. Bid. vit. S. Patr. addresseth himselfe to Priests, and Teachers in order to auoiding of No- uelties thus. O Priest, & Doctour, if the diuine power hath furnis- h'd thee with witt, and abilities fit for exercise, out out faithfully the precious stones of diuine doctrine, deck, and set them forth vni- versely, adde splendour, grace, and comlineff, but so teach what thou hast learn'd, that while thou speakest after a new method thou deliuer nothing of new doctrine.

*Char. XIV. of a singular Doctor. 81*

fo a destroyer of Christian soules, goes beyond Erostratus in wickednes. In like manner he exceedeth the Regicide \* Pausanias, that made his way to an euerlasting memoriall of a wicked enterprife, thorow the Royall blood of Philip of Macedo, which ambitiously he spilt; for a singular Teacher murdereth as many \* kings, as there are just men, which he peruerteth, and draweth from the truth. Howeuer a singular Teacher will not profess openly the malice of his ambition, as did Erostratus, who affraid, as it were, to lose the renowing of his name; himselfe diuulged his \* sacrilegious crime; for though a singular teacher is inwardly a rauenous wolfe, yet outwardly, for the most part, he appeareth in sheep's clothing. And indeed his ambition is a subtile inordinate desire of glory, a secret poyson, an occult plague author of crafty dealings, and mother of hypocrisy. A singular Teacher neuer publisheth his wicked affection, lest the effects therof might be thereby obstructed: he is like vnto a white tombe, which appeares beautifull outward; but within is full of filthines. Howeuer, that such teachers should rise euen of Chri-

**F** stians;

\* Ioan. Salisburyensis polycratis. Pausanias, inquit, cum Hermaclem percunctatus esset quidnam modoclarus euadere posset, subito atque hic respondisset, si occidisset aliquem virum clarum continuo Philippum intermit.

\* Secundum Bedam l. 3 in cap. 10. Lucas quos Lucas appellat Reges, Mathaus vocat iustos, ipsi sunt, ait ille; Reges magni, qui sensationu suum moribus non consentiundo succumbere, sed regendo preesse nouerunt. \* Hier. l. xiii. Helvidium cap. 8: muf-



la, inquit,  
prodenie sa-  
crilegium,  
feriur ipse  
(Erostratus)  
in medium  
processisse  
clamitas sese  
incendunt  
subiecisse.

stians, Apostolicall prophecies giue evi-  
dence enough to beleieve so. When S.  
Paul said 1. Cor. 11. *There must be heresies  
even among you*, he pointed at singula-  
rity of doctrine; for the word hereby ta-  
ken in the precise sense for a choosing,  
and adhering vnto a peculiar opinion  
imports as much. When the same Apost-  
le said, as is related Act. 20. *I know of  
your own selues shall men rise speaking per-  
uerse things to draw disciples after them*; he  
foretolde the ambition of a singular  
Teacher. When S. Mathew said *Beware  
of false Prophets; which come vnto you, in  
sheeps clothing*, he hinted at the hypo-  
cristy of singular Teachers, which dis-  
guise their malice with a visard of out-  
ward sanctity; and thereby craftily cir-  
cunuent, and bring into errour such, as  
through weaknes, or wauering in faith,  
or through itching eares, are giuen to  
nouelties. (d) Vnder a false shew, and  
dis-

(d) Vincen. Lirinen. writeth of Origine, that he might haue  
been of great authority, if an exemplar life had been sufficient  
enough to haue made him so, for he was a person of singular in-  
tegrity, purity, learning, industry, &c. but that gallant person,  
*saith he*, in regard he insolently abused the grace of God, (confi-  
ding in his own abilities, and despising the simplicity of Chri-  
stian Religion) presumed, that he knew more then all other men,  
and interpreted holy Scriptures after a new mode, deseru'd,  
that the Church of God should say of him: *Non audies verba  
propheta illius*: thou shalt not hearken to the words of that Pro-

*Char. XIV. of a singular Doctor. 83*

phet. Baronius in his Ecclesiasticall History Ap. 449. after he had said much of Eutiches the Heretick in order to his outward sanctity, aduise the reader to learn from him, that other Hereticks so comport themselves, as if they breathed forth purity of faith, and sanctity of manners. The same Baronius writeth in his Ecclef. Hist. An. 428. that the Arch-Heretick Nestorius with his fordid clothing, pale face, and lean body, (wherby he was counted a person of great abstinence, and mortification) drew many followers after him. Again An. 411. of his Ecclef. History he relateth, that Paulinus in an Epistle to S. Austin, extolleth Pelagius the Heretick for great sanctity of life, who notwithstanding, as Baronius attesteth, was a rauinous wolfe cloth'd in a Monasticall habit, a new Proteus, that according to place, time, and persons with whom he conversed, chang'd his discourse. Moreover Wicleff the first English heretick through his fordid clothing, and affected humility bewitched, and infected many with his pernicious nouelties.

disguise of outward holines, singular Teachers in all times of the Christian Church haue spread their pernicious Doctrins, as do plainly euidence the Ecclesiasticall Annals of each age respectiue: and indeed Origines, Nestorius, Pelagius, Eutiches, (to say nothing of sundry others) while they wantonly presum'd of their own wits, and insolently despised the ancient plainness, and lownes of Christian religion, together with the generall practice thereof, affected outward piety, thinking thereby to get authority, and credence to their new notions, wanting ordinary Mission to preach them. The actiuity of their

own witts caused wantonnes, wantonnes pride, and pride a preferring themselves before all other Teachers of those daies; yet though the end of such teachers be euill, the end for which the supream providence permitteth them is good; for God suffereth them to be, that the approu'd, as gold in the fire tryed, may be manifested, and discovered from the holow hearted members of the Church. The supream providence suffereth them to be, that the carnall thereby may be stird vp to seek, and the spirituall to clear the truth: the supream providence tolerateth them to the end, that many may be raised out of their sleep to see the day of God, and be glad therof, *S. Aug. c. 8. de vera religione*: the supream providence suffereth them to be choosing rather to draw good out of euill, then to permit no euill at all. But woe to such, as through their fault commit the euill, that God suffereth to be.

CHAR.





# CHAR. XV.

OF

# CHRISTIAN

# HOPE.

## THE CONTENTS.

Good works supported by diuine promises haue a good claim to the glory of Heauen, which is the consistency of Christian hope: God by promising maketh himselfe mans debter: the assurance, that man hath, that God cannot faile of his promise doth not render him sure of the thing promised, till he shall performe the condition of the promise made, which is, full perseuerance in the exercise of good works, whereof no man can be certain: the death of Christ brought forth Hope of life.

**C**hristian Hope is a certaine \* *expet-* \* *S. August.*  
*tion of future glory supported by diuine* *vocat Chri-*  
*promises, and perseuerance in good works* *stianā spem*  
*(the condition of the promises) proce-* *certam ex-*  
*ding from diuine grace through the merits of* *spetationem*  
*Christ. And as God cannot faile of his* *gloria futu-*  
*re.*

F 3 pro-

\* 2. *Thessal.*  
3. *fidelis an-*  
*tem Deus*  
¶ 7.

\* *Bona opera*  
*qua proce-*  
*dunt ex gra-*  
*tia sunt qua-*  
*si pignora, &*  
*arabæ regni*  
*caelestis.*

\* *Hebra. 6.*  
*non enim in-*  
*iustus Deus,*  
*ut obliuiscat-*  
*ur operis*  
*uestri, & di-*  
*lectionis, quâ*  
*ostendistis in*  
*nomine ip-*  
*sius, qui mi-*  
*nistrastis sâ-*  
*ctis & mini-*  
*stratis.*

promise, who is \* faithfull in all he promiset, or falsify his word, who is the eternall truth, so works done a right cannot be frustrated of the reward promised being \* pledges of full assurance, which render God their (a) debter; not because God owes any thing, that is not his own, who is lord of all things, and good works themselves are his (b) gifts deriued from his grace, that makes them good; but because the reward, that his goodnes gratis, and frankly promises, justice performes; \* for God is not vnjust to forget the worke, and labour of loue shewn towards his name. Holy Iob hauing this full assurance of diuine promises shut vp in the cabinet of his heart, was not a more illustrious king sitting in his Regall Throne, then he was glorious lying on his dunghill, where he rejoyced, and glori'd in the assurance of promised glory, through Christ his

Re.

(a) According to Tertull. l. de pepit. a good worke makes God mans debter: likewise S. Austin ser. 31. de verbis Domini. saith, that God vnder his hand-writing hath giuen us an engagement of his promises.

(b) According to S. Austin in Enchir. c. 107. good works are the gifts of God, and God by crowning our works, crownes but his own gifts: and indeed euery good worke conducing to heauenly blessednes proceedes from diuine grace, which is Gods free liberall gift.

Redeemer, though he (c) was not sure of saluation, nor yet of his own iustification. Hence evidently appeares the eminency of diuine Hope aboue any human expectation; for this is like dust, that is blown away with the wind, or like the smoake, that is dispersed here, and there with a tempest, to the confusion of him, that placeth his trust in the arme of flesh; but diuine Hope doth not make ashamed: it is the ancre of the soul, and holds it firme, and steadfast in the greatest storme of tribulation, and affliction. And as the ancre of a ship doth not fix in water, but in the firm earth below: (d) so Christian Hope

F 4 doth

(c) *Though I vvere*, saith holy Iob c. 9. *perfect neuertheless my soul is ignorant thereof*: and Salomon Prouerb. 20. *Who can say my heart is clean, I am clean from sin?* and (the Apostle) 1. Cor. 4. durst not pronounce him selfe iustified, albeit his conscience was not guilty of euill. Again S. Austin l. 1. de ciuit. c. 12. teacheth, that though we can be certain of the reward of perseuerance neuertheless we cannot be sure of perseuerance it selfe, since no man can know certainly without a speciall reuelatio, that he shall continue in the exercise of good works till the end of his life.

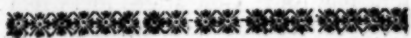
(d) The Apostle Hebr. 6. assures us, that Christian Hope entereth into those parts, which are within the vail, that is, *Sanctum Sanctorum*, which is an allegory taken from the ancient Tabernacle, or Temple of the Iews, the inward part whereof was called *Sanctum Sanctorum*, which, the interposition of a vail separated from that part, where the people assembled together. This inward part was a type of the diuine Tabernacle, and represented euermlasting blessednes, whereas the other part was a figure only of enjoyments proper to the present life.

doth not stay at the porch, or entry of the vaile of the Tabernacle (which mysteriously represents the floating waters of transitory, and visible enjoyments) but passeth into the inward parts thereof, which is *Sanctum Sanctorum*, the holiest place mysteriously shewing the throne of the invisible God, whither is entred the fore-runner for all true beleevers **IESUS-CHRIST** the author of diuine Hope. Christ came into the world as a great Physician to heal the infirmities of man, and he made of his own blood \* the phisick, that healed him, whereby he begot him vnto a full assurance of Hope, so that it would be impossible, that he should hate him, as to perdition, for whom he hath shed his blood, as to saluation. Thus Christs death was made the Hope of life, which his resurrection confirm'd: Christ rising did perfect what dying he had merited, and gloriously risen he entred into the inward parts of the vaile, that is, of his heauenly kingdom, making way for all such (e) as shall obserue his command-

\* *Aug. sanguis medici factus est medicamentum phrasis.*

(e) The Apostle Rom. 2. ascribes iustification to the doers, not to the hearers of the law: whereby is euident, that not faith alone, but the keeping of Gods commandments is of necessity required vnto obtaining heauenly blessednes.

dements, to follow, and to receive the reward of eternall life, that his death hath merited.



CHAR. XVJ.  
OF  
CHRISTIAN  
CHARITY TOWARD  
GOD  
THE CONTENTS.

God will not be lou'd for a reward, that is not himselfe: in the exhibition of loue God exacteth all: the loue of God, and the loue of the world are inconsistent together: whosoever loueth God a right keepeth his commandments: where there is deadly transgression, there is nothing of iustification: as water extinguisheth fire, so each mortall sin driueth away charity out of the soul,

**C**harity towards God is a supernaturall loue, wherewith the soul being inuested, loues God only for the goodnes, sanctity and perfection essentiall vnto him. And God is  
not



\* *Aug. in  
psa. 52. Deus  
non propter-  
rea se amari  
vult, quia  
dat aliquid  
prater se, sed  
quia dat se.*

\* *Gen. 17.  
ego, ait Deus  
Abrahamo,  
protector  
tuus sum, &  
& merces  
tua magna  
nimis.*

\* *Aug. me-  
dita. 35. in-  
mensus es  
Domine &  
ideo sine me-  
sura debes  
amari. Et  
rursum totum  
(amorem) à  
te exigit  
Deus, qui te  
totum fecit.*

not loued aright, when he is loued for \* a reward besides himselfe who is the \* great reward of right loue: also the soul, that loues God aright loues him with all its faculties, strength, and thought, \* for in the exhibition of loue God requires of man it all, who made him all. As a chaste woman, that loues her husband, loues no other man besides him (for to loue so, where not at all, or less to loue him, then she ought) so a chaste soul, that loues God its spouse, loues no other reward besides him, for that were not to haue at all, or less affection for him, who will not be loued for any reward, that is not himselfe: and indeed a riuer diuided into two riuolets, or branches, the more water it giues to one, the less it bestowes on the other. Furthermore, as a woman doth not loue her husband, that loues him for his mony, goods, and estate: so a Christian soul doth not loue God, that loues him for worldly enjoyments. Aright louer of God does not stoope his loue to any creature, but mount's vp, and fixes it in the Creatour onely, that is, renounces all leagues of loue, and friendship with the world. And truly the.

(\*) The

(a) The loue of God , and the loue of the world , as contradictories are inconsistent together: to loue God is to hate the world , and to loue the world is to hate God : \* whosoever will be a friend of the world maketh himselfe the enemy of God. As the same eyes of the body cannot behold the heauen, and the earth together : so the same eyes of the soul cannot look on God , and the world at once: this cannot flie vp on high , when the wings of its affections are glewed to earthly delights. God and the world are two contrary Masters, and command contrary wise. God command's man to abandon all terrene things for him , and his faith , and he will giue him eternall life: the world saies to man, denie , or dissemble thy faith, and Religion , and I will bestow on thee riches , and honours , bring thee out of trouble , and misery , and make thee liue in peace , and plenly at thine own house with they wife , children, and family.

\* *Lat. 4. Amicitia hominis mundi inimica est Dei.*

The

(a) According to S. Chrysostom hom. 42. in Mat. a man, if he loues God, does not loue the world, for if he loues the world, he loues not God with all his heart; again in an other place S. Chrysostom saith , that whosoever will loue God of necessity must hate riches , and whosoever will loue riches , of necessity must hate God.

\* Joan. 14.

*si diligitis*

*me, madata*

*mea seruate.*

*Et cap. 10.*

*hac (inquit)*

*est charitas*

*Dei, ut mada-*

*tata eius cu-*

*stodiamus,*

*& quo modo*

*(dicit Aug.)*

*alligis eum.*

*cuius odisti*

*praeceptum?*

*quis est qui*

*dicat, diligo*

*Imperatorē,*

*sed odi leges*

*eius.*

\* Io. Deus

*charitas est,*

*& qui ma-*

*net in chari-*

*tate in Deo*

*manet.*

\* Quod cha-

*ritas de facto*

*deperdatur*

*totaliter*

*quolibet*

*peccato mor-*

*tali, est assertio fide certa ex Tridentino sess. 6. cap. 15. & can. 27.*

*read the character of luxury vvherein this Catholick doctrine is*

*clearly prou'd.*

\* Iuxta antiquos Patres S. Petrus peccauit ex timore non ex infi-

*delitate: charitatem amisit, non fidem.*

The obseruation of Gods commands  
is the prooffe, and evidence of Christi  
an charity: for whosocuer loueth God,  
\* keepeth his commandements, and  
doth those things, which are pleasing in  
his sight: and good works proceeding  
from the root of charity are without  
guilt of sin, and consequently gratefull  
sacrifices vnto God: \* who is charity it  
selfe and in whom a Christian soul abi-  
deth, whiles it abideth in charity: \* and  
it is as impossible for charity to remaine  
with mortall sin, as fire to burn in  
water; for as water extinguisheth fire,  
so each mortall sin driueth away chari-  
ty. Lucifer was depriued of charity by  
the sin of pride: Adam by the sin of  
disobedience: king David by the sinns  
of adultery, and homicide: and S. Peter  
lost his charity by denying of Christ,  
though not \* his faith, he sinning  
through feare only. And albeit, that so-  
me naturall works may be (b) good mo-  
rally

(b) S. Austin ser. 72. de tempore c. 2. besides diuine superna-  
turall, acknowledges human naturall charity, and expressly af-  
firms, that such meer morall affection, if no euil circumstance

interuene, is laudable & lawfull and honest; in consequence of which, he teacheth that pagans, Jewes, and other vnbelieuers may loue one another: namely pagan husbands may loue their wives, and parents their children with a loue, that is no deadly sin, although it be not grounded on Christian faith; wherby tis plain that S. Austin did not think (as the new Teachers of these daies impose vpon him) that euery morall action done by a pagan, or Iew, is a mortall sin, because of the want of Christian faith: neither matters it, that tis said Rom. 14. *Whatsoeuer is not of faith is sin.* For the Apostle meaneth only (as appears by the same chapter) that whatsoeuer worke a man does against faith, or contrary to conscience is a sin: ant doubtles it is not meant thereby that an infidel sinneth in honouring his parents, giuing of almes, fighting for his Country, tilling his ground, and in all other morall good works where vnto an infidel is bound by the law of nature.

rally without both diuine charity, and diuine faith; (for if *liberum arbitrium*, free, will could produce no good morall action at all without Gods speciall helpe, by necessary consequence it would follow that it were wholly extinct; for example he, who could perceiue nothing of any colour without a speciall concurrence, and assistance of God, would be counted wholly blind, that is, it would be thought, that his sight or faculty of seeing were totally extinct.) Howeuer meer works of nature inuested with morall goodnes onely haue but withered leaues, wanting reall fruits, such as tend \* to the glory

\* Aug. l. 4.  
con. Iulian  
nullum bonū  
beatificum  
sine chari-  
tate: hoc, in-  
quit, amore  
opus est, ut  
sit bonum  
beatificum.

of

94 *Holy Characters I. Book*  
of Heauen, which is the centre of Christian charity.



## CHAR. XVIIJ.

OF

# CHARITY

TOWARDS OUR NEIGHBOUR.

### THE CONTENTS.

The loue of God bringeth forth loue towards our neighbour: whosoever loueth God, as he ought, loueth his neighbour also: every man is every mans neighbour, those come the nearest to God in imitation, which loue their enemyes without dissimulation: the highest praise of Christian charity towards our neighbour is that it cannot be idle, nor fall away, and in Heauen it encreaseth.

\* S. Greger.  
*ait, quod per  
amorem Dei  
amor proxi-  
mi gignitur,  
& per amo-  
rem proximi  
amor Dei  
nutritur.*

Charity towards our neighbour is a di-  
vine loue deriued from the loue of God,  
as a copy drawn from the originall: \* Yet as  
the loue of God causeth loue to our  
neighbour: so this doth nourish that,  
passing from, and for God vpon our  
neighbour; in consequence of which  
both

both loves are reciprocally necessary to each other: their consistency depends of their uniting together: neither of them is love to blessednes, if diuided. As God in the creation of time blessed the first day, that was one only, and is not said to haue blessed the second, which made two, that being a number of diuision: so he blesteth the love exhibited to himself, and to our neighbour for his sake, if vndiuided, and one only: \* he is blessed that loves God for himself, and for, and in him, his neighbour. Whereby it is plainly euident, that the love of such, as love by reflexion on worldly aduantages only, or principally, do not tend to blessednes which is the centre of charity towards our neighbour: nor freindship is a right scoare to love vpon, if it be not with conformity, and subordination to the love of God, \* who as he maketh the sun to arise on the euill, and the good, and sendeth raine on the iust, and vniust: so commandeth love, not only to freinds, but euen to enemyes; these, as well as the others being our neighbours: \* for each man is each mans neighbour; neither is their any thing,

that

\* Aug. l. 4. confess. c. 9. *Beatus qui amat te, & amicum in te, & inimicum propter te.*

\* Mat. 5. qui facit solem oriri super bonos, & malos, & pluit super iustos, & iniustos.

\* Aug. in psal. 115. rom. 8. *omnis homo, inquit, est omni homini proximus.*

\* *Secundum*  
*S. Chrysoſt.*  
*nihil eſt quod*  
*ſic Deo ſimi-*  
*les facit ut*  
*malignis, &*  
*laedensibus*  
*eſſe placabi-*  
*lum.*

that makes a Christian \* ſo like to God, as to loue them, that curſe him, to do good to them, that hate him and to pray for them that hurt, and perſecute him: beſides in an enemy is the image of God, a poſſibility of iuſtification to life, and capacity of bleſſednes, which are the chief inducements to charity towards our neighbour. Hence is euident, that becauſe the Image of God, the poſſibility of iuſtification to life, and the capacity of bleſſednes are proper to all men as well others, as our ſelues, peſants, as kings, foes, as friends, therefore we are bound to loue and reſpect all a like, our neighbour, as well, as our ſelues, poore, as rich, foes, as friends, for there is no iuſt difference where the true loues motiues are the ſame.

The praiſe, and eminency of charity aboue the vertues of Hope, and faith, (though all three are neceſſary to ſaluation) conſiſt's in the continuance therof after the enjoyment of bleſſednes, the other two falling away, and ceaſing. A Chriſtian ſoul that ſhall depart out of this life in charity ſhall euer keep it in the kingdom of Heauen, for charity neuer falleth away, or wanteth, the acts which are proper vnto it; nay the

the blessed souls now loue \* more perfectly God, whom they see, then when they saw him not, and rejoyce in the glorification of the good, through mercy \* and the punishment of the wicked, through iustice. Also they loue their neighbours more intently: for charity (a) increaseth in Heauen, whence by necessary consequence followeth, that they intercede for their freinds on earth, intercession, or praier for freinds, being the necessary office, or act of charity, and idle (b) charity, acting nothing is not charity: neither in reason can it be objected to the blessed, want of \* knowledg who perfectly know and see him, who knowes, and sees all things. Besides Abraham after his death though then he was not admitted into the kingdom of Heauen, had knowledg of Moles, and the Prophets books,

G which

*quitur de sanctis in cælo, qui clarè intuentur diuinam essentiam.*

(a) The Apostle teacheth that charity neuer falleth away; the prerogative of this diuine vertue is, that it cannot be abolished in Heauen, or cease from the exercise of its own proper innate actions, which it had on earth, and these it performes in a far higher degree of perfection according to S. Austin *l. de cura pro mortuis c. 14.* and S. Hierom.

(b) S. Gregory hom. 30. super Eüang. teacheth that the loue of God is neuer idle, if it abtaine from working it is not loue. And *l. 4. dial.* saith, that exhibition of worke is the tryall of loue.

\* Aug. in  
psal. 91. *si  
amamus, in-  
quit, quem  
non vide-  
mus, quomo-  
do amaturi  
sumus cum  
viderimus.*  
\* Psal. 57.  
*latabitur ius-  
tus cum vi-  
derit vindi-  
ctam: & Lu-  
ca 18. an, in-  
quit, Deus  
nō facit vin-  
dictam ele-  
ctorum suo-  
rum clamā-  
tium ad se  
die, & nocte.*  
\* S. Gregor.  
*l. 4. Dial.*  
*cap. 33. quid  
est, quod ibi  
nesciunt, ubi  
scientem om-  
nia sciūt. Lo-*



\* *Pfal. 136.*  
*nimis hono-*  
*rati sunt a-*  
*mici tui*  
*Deus.*

\* *L. Reg.*  
*protegam,*  
*inquit, Deus*  
*hanc ciuita-*  
*tem propter*  
*me, & seruū*  
*meum Da-*  
*uid.*

which he neuer saw while he was on Earth, and the holy Prophet Ieremie (e) after his death did pray much for the people, and holy city of Ierusalem: neither doth such intercession derogate from Christ, it being effectually only through his merits: nor can it be displeasing to God \* who will be honoured in his Saints, and who promised protection to the City of Ierusalem \* for his own, and his seruant Dauids sake.

(c) The holy writer of the Machabies 2. cap. 15. affirms that Ieremy the Prophet dead afore, prayed much for the people, and City of Ierusalem. As to this, and other books of the Machabies S. Austin l. 18. de ciuit. Dei auerres, that though they be not comprehended in the Canon, or Catalogue of the ancient Iews: neuertheless the Catholick Church euer held them as Canonickall: also the third Council of Charthage whereof S. Austin was a member, counteth the books of the Machabies in the number of diuine Scriptures and for such they are set down in the Decree of Pope Gelafius in a Council of 70. Bishops.

CHAR.





CHAR. XVIIJ.

OF

GODS

CHARITY TO MAN.

THE CONTENTS.

God is an infinite lover of mankind: desireth on his part to bring all men to saluation, which is the end of their creation: Gods will to saue on his part, doth not take away free will on mans part: life and death, good and euill is put before man, he can stretch out his hand to which he will: God doth not necessitate him to either of both: man of himself works euill vnto damnation, and God furnisheth meet helps to doe good vnto saluation: neither Pharaoh, nor Esau had been rejected, if they had not resisted diuine grace whéreby they might haue been elected.

**G**ods charity to man is the (a) will of his mercy towards all men to iustificati-

G 2 tion,

(a) Tis called the will of mercy in regard, it proceeds from God only, being man on his part hath nothing, that is able to merit Gods loue towards him, because he is conceiu'd, and born in sin, which makes him a child of wrath, and not of loue.

\* Orig. tract.

340. in Mat.

Dens, inquit, quantum ad se, homines non ad perditionem creauit sed ad vitam aeternam.

\* Ezech. 33.

quare moriemini domus Israel, dicit Dominus, viuo ego, nolo mortem impij.

Ubi Tertul. l.

de pen. c. 4.

ait, Deum iurasse ut sibi crederetur,

quatenus dixit viuo ego.

tion, and glorification, which is the end of their creation \* for God made no man to damnation; in consequence of which his will on his part, is to saue (b) and bring all vnto the knowledge of the truth, and in euidence thereof sweares by the mouth of his Prophet Ezechiel c. 33. \* he couereth not the death of a sinner saying: As I liue, I desire not the death of the wicked, but that the wicked turne from his euill waies, and liue; which plainly shewes Gods loue, and mercy to a sinner, for whose sake he sweares, and argueth withall the unhappines of a sinner, that shall not belieue God, when he sweares. Howeuers God doth not saue all sinners because all \* will not be saued, and Gods will to saue on his part (c) doth not

\* Oecumen in cap. 2. ad Timoth. Si Dens, inquit, vult omnes homines saluos fieri, quare non fit, quod vult, non fit quia illi nolunt, nihil enim ex necessitate facit in nobis Deus. Idem docet Aug. l. 1. de gen. con. Manichaeos cap. 3.

(b) S. Ignatius Epif. 6. ad philad. writeth, that God is so exceeding a great louer of mankind, that he desires to saue all men, and bring them to the knowledg of truth, in testimony whereof, (saith this great Saint) God makes the sun to shine as well on the wicked, as the iust.

(c) S. Aust. l. de spir. & lit. c. 33. or 32. writeth, That the will of God is, that all men be sau'd, and come to the knowledg of the truth: but (addeth) not so, as that he will take away their free will, according to the good, or euill managing whereof, each one shall be judged most iustly; from whence this great Doctour

*Char XVIII. of Gods charity &c. 101*

infers, that those Infidels, which doe not performe the will of God (for as much as they doe not believe in the Gospell of Christ) deprive themselves of an exceeding great benefit, and thereby shall experience in their punishments his power, whose mercy in gifts they have contemned, and the same S. Austin l. 2. A&c. cum felice Marichxo, saith expressly, that it is not an action unbecoming God to say to those, goe yee into everlasting fire, which through their own free will despised his mercy.

not take away free will on their part, but most iustly he iudgeth them according to the vse of their liberty (prepared by his grace) well, or amill: he doth not necessitate either to vertue, or vice; for where there is necessity, neither vertue can merit the crown of glorification, nor vice the pain of damnation: \* a fault that cannot be auoided is not counted a sin vnto damnation: and therefore (d) God doth not impute to

\* Aug. l. 3.  
de lib. arb.  
cap. 18 ne-  
mo peccat in  
eo, quod vi-  
tare non po-  
test.

G 3 any

(d) S. Austin l. 3. de lib. arbit. c. 19. & l. de natura & gra. c. 67. arguing against the Pelagians saith, That God imputes to no man, as a fault vnuoluntary error. Again saith he, tis not ascribed to any man, as a crime, that he healeth not his wounded members (caused through Adams transgression) but in regard he contemneth God, that is vwillig to heal them. Furthermore l. de praedest. Sanctorum. c. 7. he teacheth, That no man is bar'd from knowing to seek profitably, what unprofitably he knowes not, or from an humble Confession of his own infirmity, and weaknes, to the end God may assist him so seeking, and confessing, who neither erreth nor laboureth while he assisteth; which testimonies clearly evidence against the new Teachers of these dayes, that S. Austin believed, that God giues sufficient grace to euery man vnto bringing him to the knowledge of his truth.

\* *S. Tho. 1.*  
*2. q. 106. a.*  
*2. ad 2. &*  
*Scotus in*  
*primum dis.*  
*46. q. unica*  
*ad primum*  
*arg. agnos-*  
*cunt gratia*  
*sufficientem*  
*in statu na-*  
*tura lapsa*  
*cui homo re-*  
*fragari, seu*  
*resistere pos-*  
*sit: & hi Do-*  
*ctores sunt*  
*duo Theolo-*  
*gia Schola-*  
*stica Princi-*  
*pes.*  
 \* *Aug. l. de*  
*predest. &*  
*gra. cap. 15.*  
*docet Nabu-*  
*chodonosor*  
*manum Dei*  
*sentientem*  
*in recorda-*  
*tione propria*  
*iniquitatis*  
*ingenuisse*  
*Pharaonem*  
*vero contra*  
*miserico-*  
*rdissimam Dei voluntatem pugnaſſe arbitrio. Dicant autem hunc*  
*librum falso ascribi Aug. utcumque hoc sit, locus cit. in canonem Ec-*  
*clesiæ redactus est. Decret. par. 1. can. 23. q. 4. cap. Nabuchodonosor.*

any man as a damnable offence, for  
 being defectiue in binding vp his  
 wounded members, or in driuing away  
 his ignorance, blindnes, and difficulty  
 of liuing aright vnto iustice, these being  
 necessary infirmities, which came of  
 Adams disobedience; the offence that  
 God imputs vnto sinners, is for resi-  
 sting him, who is willing to cure them:  
 for he giues to euery one sufficient \* re-  
 medies, or meet helps through grace to  
 heal his wounds, and to know to seek  
 vnto his aduantage, what he is ignorant  
 of to his disaduantage. God shuts not  
 the door of his mercy against the grea-  
 test sinners, who is the vniuersall Fa-  
 ther of mercy: from these premises is  
 conuincingly deducible the full reason  
 of the different \* ends of Nabuchodo-  
 nosor, and Pharaoh, though in both  
 was parity, as vnto nature; for both  
 were men: as vnto dignity; for both  
 were kings: as vnto iniustice: for both  
 vniustly detained captiue the people  
 of God: as vnto correction: for both  
 were chastened for the same fault; and  
 as vnto the mercifull will of God: whose  
 boun-

bountifullnes lead them both vnto repentance: Neuertheleſſ there was no parity in their ends; for Nabuchodonosor by a happy managing of his free will in obedience to Gods mercifull will (e) (that by holy inspirations had tempered his free will) became ſenſible of his own miſery, and humbly acknowledged his own imbecillity wherby, he found the bleſſed effects of the diuine bountifullnes \* that led him to repentance. But Pharaoh through the flexibility of his free will reſiſted Gods mercifull will; and continued in his perſtinacy \* and hardnes of heart, whereby he experienced in punishments Gods power, whoſe mercy in diuine Gifts he had contemned. In like manner Eſau for hauing contemned the diuine call to the light of truth, became \* a reprob, which God foreſeeing long before (to whome all future things are pre-

G 4

ſent,

\* Rom. 2. ignoras, quoniam benignitas Dei ad poenitentiam te adducit.

\* Aug. l. quas. in Exod. q. 18. aſcribit proprio Pharaonis viſio, quod habueris tale cor, ut patientiam Dei non moueretur ad pietatem, ſed potius ad impietatem,

\* Aug. l. 1. ad ſimplicia. noluit, inquit, Eſau, & non cucurrit.... ſpreta Dei vocatione reprobus factus eſt.

(e) S. Auſtin l. de predeſ. Sanctorum ſaith, that vnleſſ our lord ſhald build the houſe, thoſe labour in vaine, that endeavour to build it. Wherby he expreſſeth the neceſſity euen of inward grace vnto iuſtification of life: and indeed the written law, or Evangelicall doctrines, which are outward graces only, if inward grace were wanting, would rather exaſperate; then heal the wounds, as S. Auſtin teacheth in ſundry other places, and in his book de ſpir. & lit. cap. 5. ſaith expreſſly, that the doctrine, wherby we receiue the precept vnto liuing continually, and godly, is the killing letter, if the quickning ſpirit be not there alſo.

\* *Aug. trac.*  
 12. in Ioan.  
*sub finē quod*  
*audis, homo,*  
*Deus fecit:*  
*quod audis,*  
*peccator, ipse*  
*homo fecit*  
*dele quod*  
*fecisti, ut*  
*Deus saluet,*  
*quod fecit.*

sent, and secrets of all hearts open; and manifest) pronounced his heavy displeasure against him, saying: *I have hated Esau*; yet God did not hate Esau for what he made him, \* but for what Esau made him self; God made him vnto saluation, and he made himself vnto damnation, dispising the diuine calling, that might haue saued him. (f) The blind, and hard hearted Iews depriued themselues of the maruellous light of Christian faith; for they might haue believed in Christ, if they had not resisted the holy Ghost, that offered them holy inspirations to chase away their darkness, to soften the hardnes of their hearts, and to make pleasing what was displeasing vnto them: namely, the holy Prophetes cōuincingly shewing Christ to be the promised Messias: (g) Again the

(f) S. Austin trac. 12. in Ioan. saith, that if it were asked of him, why the Iews could not believe, he should suddenly answer, because they would not. Which reply is conform to the sacred Text Act. 7. *How long (ye stiff neckt Iews) will ye resist the holy ghost.*

(g) According to S. Austin in Euchir. ad Laurent. c. 95. tom. 3. *Deus, non iniuste noluit saluos fieri habitantes (sci. Corozain, & Bethsaida cum potuissent salui esse, si voluissent.* That is, the will of God in order to not sauing the inhabitants of Corozain, and Bethsaida, had nothing of iniustice, since they might haue been saued, if they would themselues; wherefore Epif. 105. ad Macedo. be assertes that the neglect, or resisting of diuine grace, which is gi-

*Char. XVIII. of Gods charity &c. 105*

men to make us good, makes us euill. And S. Chrysostom *hom. 28. in Mat. 26. and hom. 46. in Ioan. 6.* Teacheth, that since many among those, whom God calleth, do perish, by necessary consequence it followes, that it lies within the power of their free will to perish, or be saued.

It seemed expedient to set down the fore mentioned clear authorities out of S. Austin to shew against the new Teachers of our dayes, that this chiefest Doctour of grace after S. Paul the Apostle, did teach, that God giues to euery man sufficient grace to saue his soule; see the Annot. of the following character.

the inhabitants of Corozain, and Bethsaida abused a measure of diuine grace to their perdition, that would haue been sufficient to the inhabitants of Tyrus, and Sidon vnto their conuersion; and therefore woe was pronounced to the Citties of Corozain, and Bethsaida: for if the marueilous works, which were done in them, had been done in Tyrus, and Sidon, they had repented in sackcloth, and ashes: howeuer Gods Gifts, neither outward; \* nor inward were wanting to these latter inhabitants; for God is not defectiue in necessary expedients to the saluation of any one people; whose mercifull will is to saue all.

\* *Per externa beneficia dumtaxat, qualia sunt lex, doctrina, &c. Dei benignitas non adducit ad penitentiam, sed insuper & simul operatur in eo intrinsecus occulta inspiratione. Audis, inquit, Aug. homo hominem, vel Angelum dicentē, ut autem co-*

*gnoscat verum esse quod dicitur, illo lumine mens intus spargitur, quod æternum manet, & lucet in tenebris.*

CHAR.





# CHAR. XIX.

OF

# GODS

# CHARITY IN LAYING

HIS COMMANDEMENTS ON MAN.

## THE CONTENTS.

If God had commanded man nothing, man should have had nothing whereby to know his own inferiority, and his Creators superiority: God imposed easy commandements giuing withall sufficient auxiliaries for the performance thereof: to assert an impossibility to keepe the diuine laws, and ordinances, is to accuse God of impiety, and iniustice.

**G**ods Charity in laying his commandements on man is the execution of his diuine will in remonstrance of his supream so-  
uerainity vnto saluation to euery one, that will keep his commandements: Gods ordinances doe shew his superiority, and mans inferiority, and are the diuine compasses by which all such steer their  
cour-

course as tend vnto iustification of life. Originall sin had so wounded the chief faculties of mans soul, that in his vnderstanding little light was left to see euill, and in the will less delight to doe good: yet the mercifull wil of God compassionating this condition of human misery (\*) gaue his commandements written with his own hand in two tables to \* point at sin, and gaue together sufficient grace to take away, what the tables of commandements only pointed at, \* though in mans nativity appears Gods vindicative iustice, as vnto the said originall sin, and the calamities annexed there to: neuertheless in mans growth to the vsing of reason, God manifesteth his deliuering mercy, giuing to each man sufficient helps

\* Rom. 7.  
peccatum nō  
cognocebam  
nisi per legē.  
\* Aug. l. 3.  
de lib. arb. c.  
28. rerum  
moderatori  
sūma placuit  
iustissime,  
Et ut in ortu  
hominis ori-  
ginaliter ap-  
pareat iusti-  
tia punien-  
tis. Et in  
pronectu mi-  
sericordia li-  
berantis.

(\*) S. Austin l. de sp. & lit. c. 33. teacheth, that God vseth two kind of perswasions to bring men vnto Christian faith, one whereof is outward by Euangelicall exhortations, whereby the precepts of the law worke something, saith he, for as much, as they admonish us of our infirmities, to the end we may recur to iustifying grace; the other is an inward perswasion consisting in illuminations vnto clearing our vnderstanding, and in pious affections vnto delighting our will, which are inward actuall graces, where of God is the sole cause; for according to the same S. Austin, it is not in the power of any man to hinder God from putting inward perswasions into his mynde, though when they are put there he can cast them away, being his will is free to assent, or dissent there to,

\* *Aug. l. 3.  
de lib. arb. c.*

*2. ut primus  
parens, in-  
quit, ma-  
liores gigna-  
ret, quam ip-  
se esset, non  
erat aquita-  
tis, sed ex  
conversione  
ad Deum ut  
vinceret  
quisque sup-  
plicium, quod  
origo eius ex  
auersione  
meruerat,  
adsumari o-  
porcebat.*

\* *S. Tho. 1.*

*2. q. 106. a.*

*2. ad 2. lex*

*nova, in-*

*quit, iram*

*non opera-*

*tur, quia quantum est ex se dat sufficiens auxilium ad non peccan-  
dum. Et paulo ante, si quis, ait, post acceptam gratiam novi Testa-  
menti peccauerit, eum maiore poena dignum esse tanquam maiori-  
bus beneficijs ingratum, & auxilio sibi dato non utentem.*

(b) The Council of Trent sess. 6. defines, that God com-  
mands nothing, that is impossible, but by commanding war-  
neth us to doe what we can, and to ask of him what we cannot  
doe, and so God assistes us to do, what of our selues we cannot:  
and S. Austin l. de gra. & lib. arb. c. 16. teacheth, that therefore  
God commandeth what we cannot do of our selues without his  
grace, to the end we may know thereby what we ought to de-  
mand of him. So that, O lord give requiss to do thy commande-

helps to ouercome the punishments, or  
miseries, which his natiuity meriteth;  
And as \* it had been against reason, and  
equity that Adam should beget chil-  
dren better then he had made himself  
by his fall: so it were against Gods mer-  
cy to continue them in the calamities,  
vnto which they were begot, these  
being no defects of theirs personally.  
By necessary consequence is euident  
Gods clemency, and bountifullnes in  
laying his commandements vpon man.  
(b) By commanding he admonisheth  
him, as to free will, to doe what he can  
of himself; as to grace to aske of him,  
what himself cannot doe, and God  
most bountifully, and sweetly doth o-  
perate in mans asking, and cooperate  
in his doing, graciously \* furnishing  
euery one with requiss for the execu-  
tion

*Char. XIX. of Gods Charity &c. 169*

*spents and command what thou wilt, was a prayer often vsed by S. Austin.*

tion of all things commanded: furthermore God promisseth a reward of eternall life to such, as shall faithfully execute his commands, as it were extorting from them the seruice, and duty which the law of nature obligeth, and the expectation of promised blessednes encourageth vnto; so that the diuine lawes, and ordinances are sweet, and easy, God only requiring from each man (come to the vsing of reason) what lyeth in his power, or will (fortified by grace) to performe. It is the deuill that asketh of man hard things, for example, to hate God, blaspheme his holy name, decline his diuine worship, disobey parents, wrong our neighbour, detract from him, wound his honour, and reputation, which are things very hard, being contrary to the light of naturall reason, but God requireth only to loue, and serue him, and our neighbour for him, in which consists the fullnes of all his commandements, and very easy, being conforme to the dictates of naturall reason. Whereby followeth that whensoever the deuills  
request

request is granted, and Gods denyed, it is not because Gods request is hard, but because mans heart is hardened in obstinacy, and pertinacy against the clear light of naturall reason and supernaturall inspirations. Since the first age of Christianity, for about 1500. Yeares till Luther, and Caluinstime, no example of any author can be produced for hauing impugned a possible obseruation of diuine lawes, and ordinances, all writers vnanimously affirming \* that as God, who is good, doth not dam any man for an offence he cannot auoide: so being iust, he doth not command things impossible: and indeed to impute to God an impossibility in his commands is (c) blasphemy, and sacrilegd deuesting God of his iustice: besides it giues the lie to the holy Ghost,

\* *Aug. ser. de tempore, ait, nec impossibile posuit (Deus) aliquid imperare, qui iustus est, nec damnaturus est hominem pro eo quod non potuit vitare, quia pius est. Unde l. 1. retrac. c. 10. ait omnes homines posse si velint implere precepta Dei, sed preparari voluntatem a Domino, qui operando incipit, & cooperando perficit. ut docet Aug. multis in locis, & quod misericordia Dei nos in omnibus praueniatur, consentire autem, vel dissentire propria voluntatis est.*

(c) S. Hieron Epif. ad Damas. writeth thus, We detest the blasphemy of those which teach that things impossible are commanded, or that all men cannot keep the commandements; and S. Basil. in Regul. c. monach. c. 33. affirm's, that God, who is both iust, and mercifull would neuer command us any thing, vnless he gaue power to doe it.

*Char. XX. of Predestination &c. 311*

Ghost, who saith, that the Priest Zacharias, and his wife Elizabeth were both iust before God, and walked in all the commandements, and iustifications of our lord without reproof.

**CHAR.**





CHAR. XX.  
OF  
PREDESTINA-  
TION

OR ELECTION TO THE  
KINGDOM OF HEAVEN.

THE CONTENTS.

Grace doth not proceed first from merits: it is giuen *Gratis*, and from thence is named *Grace*: election, or Predestination to diuine Grace comes not of him, that willeth, nor of him, that runneth but of God, that sheweth mercy: Gods election, or Predestination of man to the kingdom of Heauen supposeth fore knowledg of Good works through Grace *Gratis* giuen: the glory of Heauen is a prize, a iust crown, a reward ordain'd for those, which employe faithfully their Talents of Grace, which mercy bestow'd: S. Paul found mercy after many euill works: yet he had neuer found the kingdom of Heauen, but for his many good works.

**P** *Redestination, or election to the kingdom of Heauen is a firme purpose or decree of Gods electiue will vnto glorifying such,*

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such, as shall depart out of this life in due conformity to his diuine laws, and ordinances; although God as the vniuersall bountifull benefactor; (a) doth furnish each reasonable creature with sufficient expedients to see his own infirmity, to confess his imbecillity, and to know to seek profitably, what vnprofitably he knowes not: namely, a diuine cure for his miseries: and this act of bountifullnes is properly named grace, grace (b) being frank, and *Gratis* bestowed on euery man come to the vse of reason: so that it doth not depend of  
H him,

(a) The Prophet Isaias cap. 5. setting foorth generall mercy in the person of God, saith: *What could I haue done any more to my vinegard, that I haue not done vnto it: whether haue I looked, that it should bring forth grapes, and it bringeth forth vvvild grapes.* Where, by the vinegard, the barren people of Israel: by the grapes, good, by wild grapes euill works are figuratiuely meant, God signifying thereby, that on his part he had furnisht the people of Israel with all requisits necessary to the exercising of good works, who neuertheless on their parts brought forth euill works only, and in the 62. chap. of the same Isaias God complaines of the Israelits, saying *I haue spread out myne hands all the day vnto a rebellious people, that vvalketh in a vvay, vvich is not good, after their ovvn imaginations.*

(b) The Apostle Rom. 11. affirms, that grace were not grace if procured by our works: and indeed as S. Austin teacheth grace comes not of our merits, but is given gratis, and therefore is called grace, so that our call, or election vnto grace comes not of him, that willeth, nor of him, that runneth, but of God, that sheweth mercy. Rom. 9.



\* Rom. non  
est volentis,  
neque curri-  
tis, sed mi-  
serentis Dei:  
ad est, Dei  
vocatio, seu  
electio ad  
primā gra-  
tiam neque  
est ex merito  
bona volun-  
tatis, quod  
importat  
velle, nec ex  
merito boni  
operis, quod  
importat  
currere: sed  
ex solo, & li-  
bero benepla-  
cito Dei miserentis, & ideo gratia nominatur, quia gratis datur.  
ait Aug.

\* Aug. l. de gra. & lib. arb. Paulus, inquit, post merita bona con-  
secutus est gloriam, qui post mala merita consecutus est gratiam.  
Atq. enim 9. dicitur Saulus adhuc spirans cadis, & minarum in dis-  
cipulos Christi: Deus nobis inimicis confert gratiam ex meritis  
Christi Rom. 5.

(c) S. Austin l. 1. ad simplicia: q. 2. expressly teacheth, that man's  
iustification goes before his election to glory in the fore science  
of God, from whence he infer's. that God ordaines none to glo-  
ry without a fore knowledge of his good works: for he makes a  
difference between Gods will, or purpose, as to iustification, and  
his will, and purpose, as vnto election in order to glory, saying,  
that Gods purpose to iustifie does not suppose in us works deser-  
uing of iustification: wherefore the holy Scriptures, and ancient  
Fathers call eternall glory a prize, a iust crown, a salary, a reward,  
because it supposeth good works: and indeed eternall life proper-  
ly beares the name of a reward, and is only called grace in regard  
it is procured by good works, which proceed from diuine grace.

him, that willerh nor of him that run-  
neth, \* but of God only that sheweth  
mercy Rom. 9. who (if so he had plea-  
sed) might haue left all mankind in  
the lump of perdition: (f) neuertheless  
God doth not predestinat, or elect any  
one to the glory of Heauen, whose me-  
ritorious works (proceeding from his  
grace) he hath not a prescience, or fore  
knowledge of \* S. Paul in the mids of  
many ill meritts, breathing out threat-  
nings, and slaughter against the disci-  
ples of Christ receiued diuine grace  
euen to iustification of life Gratiā. Yet  
he did not obtaine his incorruptible  
crown,

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crown, but after many good merits: he had mist of eternall blessednes, if he had not both willed well, and run well in the sweet odour of that grace, which he got through mercy without his own willing, or his own running. (d) This present life is a race, wherein only good runners obtaine the prize, namely euerlasting blessednes, which God giues onely to those, who perseuer running in sanctity of life, and works of mercy to the end of the race, that is to the hour of death; for such only are the good runners in the race of predestination.

Brethren saith the Apostle, *Labour there-  
ther, that \* by good workes you may make  
sure your vocation, and election:* whence plainly appears, that Gods eternall election, or predestination to life euerlasting is in order to our free will, and good works: In consequence of which

\* 2. Pet. 1.  
Quapropter  
Fratres ma-  
gis satagite,  
ut per bona  
opera certā  
vestram vo-  
cationem, &  
electionem  
faciatis; &

H 2

t'is.

*sanē qui habet in sua potestate causam efficientem, habet & effectum  
correspondentem tali causa: atqui efficax motuum, quo Deus de-  
putat efficaciter homines ad gloriam eternam consilii in bonis ope-  
ribus factis ex gratia, & in statu gratia, & in perseuerantia varius-  
que usque ad finem visa inclinet, & hæc sunt in potestate cuius-  
cunque aduisti. ergo & efficax electio ad gloriam.*

(d) According to holy Scriptures, and ancient Fathers the present life is a course, wherein the faithfull run, that is endeavour by their good works to make their calling, and election sure.

t's manifest weaknes, and a clear sign, that such are reprobate, and will perish which say, if we be predestinate, doe what we will, we shall be sau'd: nay the Apostie biddeth vs, if we Hope to be in the number of the predestinate (for know we cannot without a speciall reuelation) doe well, that is exercise good works, that thereby our predestination to glory may be assured: and indeed as God doth distribute his glory, as to execution in reuerence to the deserts of those, to whom he distributeth it: so as to predestination, he prepares it vpon the same score: for God doth not distribute the prepared reward otherwise, then he hath prepared it to be distributed; whereby is evidenced, that since God giues the inheritance of Heauen in respect of good works proceeding from his mercifull grace: he doth predestinate also to the enjoyment thereof vpon the same score, and consequently (e) good works pre-

(e) S. Austin ser. 1. de Verbis Domini c. 1. setteth down a double election, for example one in order to grace, the other in order to glory, and teacheth, that the first election, which is to grace goes before, and the other which is to glory followes in the diuine fore knowledge of good works. God giues grace *Gratis* without any respect to our meritts: but he giues glory according to our works. Saul, faith S. Austin l. de gra. & lib. arb. c. 6.

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after many good works obtained glory, who after many euill works obtained grace. And S. Ambrose l. 1. de fide c. 2. obserues, that the Apostle Rom. 8. saith, that those, which God knew afore, were predestinated, for he did not predestinate before he knew, but foresaw the works of such, as he predestinated to rewards.

precede predestination in Gods pre-science, or fore knowledg, those being the motiues vnto this. Now ill runners (in the race of predestination of the first class, or ranck, are Infidells, who haue, and do contemn still the mercifull helpes, which God furnishes to make them run euen vnto saluation, for he giues vnto these, beside exterior (f) interior grace to loue him, and to keep his commandements, which are the law of nature so firmly written in their heartes, \* that no iniquity doth, or can blot it out: wherefore for as much, as they willfully neglect these bountifull remedies \* they deprive

\* Aug. lex tua Domine insita est in cordibus nostris, quam nulla delet, vel delebit iniquitas.

\* Aug. infideles, inquit, magno bono

H 3 them-

se priuant, quod non credunt Euangelio, experturi scilicet in supplicijs eius potestatem, cuius misericordiam in donis contempserunt.

(f) S. Austin l. 10. confess. c. 6. affirms, that though Heauen, and earth, and all things contained in each of both speak vnto us to loue God: neuertheless they speak in vain outwardly, if God shall not speak inwardly. The diuine goodnes bringeth no man to repentance, without the working of some inward occult inspiration; and infusion of grace. The letter of the law saith S. Austin l. de spi: & lit. c. 4. 5. 33. 34. that reacheth against sin, rather hardneth, and killeth the soul, if the quickning spirit (which is inward grace) be wanting.

• *Psal. 37.*  
*sicut omnes*  
*grauē gra-*  
*uiata sunt*  
*super me:*  
*scilicet ini-*  
*quitates mea*  
*& Prouerb.*  
*5. iniquita-*  
*tes sua ca-*  
*piunt impiū,*  
*& funibus*  
*peccatorum*  
*cōstringitur.*  
*\*Habr. 1.1.*  
*adulteri,*  
*fornicatores*  
*&c. nō possi-*  
*debunt reg-*  
*nam Dei.*

themselves of a great good, or benefit, and shall find in punishments, the power of him, whose mercy in gifts they haue contemned. Ill runners of the second Class are wicked Christians, who willfully deuesting themselves of, sanctifying grace receiued in or after baptism, become seruants to sin, which doth so ouerburden, and with cords bind them, that as Asses ouerloaden they cannot goe, or fleas tyed in chaines they cannot leap: so they cannot run; such are voluptuous, luxurious, wanton, drunken, and all vnjust Christians, who will neuer obtaine the inheritance of Heauen, not because they cannot, (g) but because they will not take of their loads, and deliuer themselves out of their cords, (h) which is in their power to

(g) Oecumenius in cap. 2. 1. ad Timoth. saith, that seeing it is the will of God to bring all men to the knowledge of his truth, why is not his will done? he answereth, that therefore it is not done, because all men will not doe his will, and God forceth, or necessitateth no man to doe his will.

(h) The Apostle Rom. 2. saith, *Dost not know O sinner, that the bountifullnes of God leadeth thee to repentance: but thou after shine hard, and impenitent heart heapest up, as a treasure vnto thy selfe vnrath against the day of vnrath, and of the reuelation of the just judgment of God; where, by the diuine bountifullnes is meant diuine grace, which the sinfull Iews through their hardness of heart refused.*

*Char. XV. of Christian Hope. 119*

to do through teares of true repentance, whereto the diuine bountifullnes leadeth euery sinner. By help of teares, occasioned through diuine grace, holy Dauid, S. Peter, and S. Paul, and S. Mary Magdalen, cast of the heavy loades, and troublefom fetters, which sin had caused, and thereby restored to their liberty, run happily vnto obtaining the prize, which is eternall glory.

In the great day <sup>(i)</sup> of generall accounts, when the great king of Heauen, and earth shall distribute rewards according to the works of each one, the good runners will be put on his right hand, and among the sheep intituled the blessed of his Father, for hauing giuen meat to the hungry, drink to the thirsty, clothes to the naked, assistance to the sick, and almes to the imprisoned, which are the works, of mercy;

*\* Mat. 16.*

*sunc reddet  
vnicuique  
secundum o-  
pera eius.*

H 4

con-

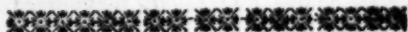
(i) According to the holy Euangelist S. Mathew cap. 25. Christ shall say in the day of generall Judgment: *Come yee blessed of my Father possess the inheritance of the kingdom prepared for you, from the fundation of the world &c.* from this sacred text euidently appeares, that the kingdom of Heauen is ordain'd for such, as shall do good works of mercy, namely giuing meat to the hungred, drink to the thirsted, cloathing to the naked &c. in consequence of which God electeth those to glory, whose good works he had foreseen.

*Aug. non  
est indignū  
Deo dicere  
ijs, ite in ig-  
nem eternū,  
qui miseri-  
cordiam eius  
contempse-  
runt.*

contrary wise the ill runners wanting  
such merits, and that through their own  
fault, will be put on the left hand of the  
king, among the goates, and condem-  
ned to the euerlasting fire of hell: and \*  
it is not an action vnworthy a king in-  
finity iust to say to such, as haue con-  
temned his mercy: Depart from me ye cur-  
sed into euerlasting fire, which is prepared for  
the deuill, and his Angells.

CHAR.





# CHAR. XXJ. OF REPROBATION.

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There is no positive Act in the diuine will to reprobate, that is to exclude any one from the kingdom of Heauen, and to adjudge to euerlasting pains of hell without a foreknowledge of euil works: God deserteth noe man before himselfe be deserted: nor does he refuse to giue euen his plenteous grace, that leadeth effectually vnto iustification of life, if his call thereto be not rejected.

**R**eprobation is a definitiue, or absolute sentence of Gods iustice vnto excluding from his glory, and punishing with euerlasting fire such, as shall depart out of this life in mortall sin, committed by an act of their own will. This double paine, one of separation from God, called *Pœna damni* the other of sensible torment,

\* *Definita est reprobatio in ordine ad aduersos,*



ment, named *Pena sensus*, is expressed in the sentence it selfe, *Depart from me ye cursed into euerlasting fire, prepared for the deuill, and his Angels: Matt. 25.* Where departure doth import separation from God, and euerlasting fire, sensible punishment; but Gods knowledg of himselfe, as iust reuenger doth not precede his foreknowledg of man, as vniust offender: for though God can deliuer without merits *Gratis* whom soeuer he pleaseth out of the lump of perdition, that is, out of originall, and actuall sinns, because he is infinitely good; yet he doth not condemne any vnto euerlasting pains for noe fault, because he is infinitely iust: whereby is plainly euident, that there (\*) is noe positieue act in his diuine will to exclude from Heauen, and adiudg to Hell without preuision of ill works proceeding from human free will: besides it would contradict Gods generall condition will ( so often inculcated in holy scripture ) to saue all reasonable creatures, which obserue his lawes,

(\*) According to the Euangelist S. Matthew. c. 23. God on his part would, *Gather his children together, as the henne gathereth her chickens under her wings, and they will not that is, God on his part is unwilling to depart from them, though on their parts they will depart from him* *Isai. 54.*

lawes, and ordinances, if he had an absolute private will to damne some without respect to transgression of the same lawes, and ordinances: again that proceeding might argue in God either forgetfullnes of his generall will, or mutability in changing, or illusion in inculcating it, which to conceive of God were both blasphemy, and sacriledg: for thereby he would be denested of his goodnes, and be also beleived to necessitate man to ill, leauing him without free will, or to work, as birds build their nests in the summer by naturall instinct, and consequently to extinguish in him his own image, and likeness, *Liberum arbitrium*, free will, being an essentiall part thereof. Neither can God be said according to truth, and equity to harden any man, whom pertinacy, and obstinacy through perseuerance in wickedness hath not hardened before: that is, (b) God doth not desert before himselfe be deserted, and that is to say God doth not refuse his  
(c) plen-

(b) According to S. Austin l. de nat. & gra. c. 26. God neuer deserts any man, that desertes not him first. To desert, or forsake God, is to resist, and cast away the inward helps of his mercy, namely holy illuminations, and inspirations, which lead to justification of life,

\* Apoco. 3.

ecce ito ad of-  
fium & pul-  
so. Et Luc.  
11. pulsare,  
& aperietur  
vobis.

\* Aug. l. 1.

ad Simpli-  
cianum. No-  
luit Esau, &  
non cucur-  
rit: sed si vo-  
luisse, &  
cucurrisse,  
Dei adiuto-  
rio perue-  
nisset, qui &  
velle & cur-  
rare vocando  
præstaret, ni-  
si vocatione  
contempta  
reprobus fie-  
ret.

(c) plenteous measure of grace, that brings effectually vnto iustification of life, if man doth not refuse Gods call vnto it: neither doth God cease \* to call though man neuer comply with, or consent to Gods calling: and as the whole aire is said to be darkened in the absence of the sun, notwithstanding, that stars remaine in the firmament, which furnish an inferior light: so man is said to be hardened (through obstinate \* resisting of the diuine mercy) although he doth not want sufficient grace to call him to Gods plenteous grace, who obstructs the way of correction to none, and giues power of doing well euen to euery one, though hardened against him, (d) Pharao as well, as Nabuchodon-

(c) Mat. 7. If ye, that are euil can giue to your children good gifts, how much more shall your Father, that is in Heauen giue good things to them, which aske him. This sacred text evidently shew's Gods willingnes to furnish all expedients necessary for the sauing of euery soul, if asked aright, and indeed by good things, are meant all spirituall meet helps of diuine grace.

(d) According to S. Austin l. 3. de lib. arb. c. 19. euery man hath power to know to seek profitably, what vnprofitably he know's not: & l. de cor. & gra. c. 17. teacheth expressly, that in the day of generall judgment it may be answered to a damned soul, that shall plead want of perseuerance in grace, that he might haue perseuered, if he would himselfe; and therefore in an other place ascribes the hardnes of Pharaohs heart to his own fault, being he resisted Gods mercifull grace, whereby he might haue

cast from him his transgressions. Likewise S. Austins Disciple S. Prosper in his answer to Vincentius questions, auerres that God depriu's no man of power to do well, nor obstructs his way vnto correction.

donosor might haue obtained plenteous grace of true repentance vnto iustification of life, if he had not contemned gods call vnto it, it was in his, (mercifully called) as well, as in the others power to embrace the diuine call vnto amendement: Gods plenteous grace (e) is like the plentifull nuptiall dinner prepared by the king mentioned in the Gospell at the mariage of his son, of which many of his subjects made themselves vnworthy, because being bidden they did not only refuse to goe, but also sharply treated those, that bid them; Pharao was like these vnworthy bidden guests, for he did not only contemn Gods call to plenteous grace of repentance, but also made light of the callers,

(e) In order to the royall dinner mentioned Mat. 22. S. Austin l. 38. quæst. 68. expresseth his sentiment thus *To that supper, which our lord saith, was prepared, neither all those which were invited would goe, neither those which went could haue gone, unless they had been called: in consequence of which, saith this greatest Doctor of grace, neither these, that went ought to ascribe their going to themselves, nor those which refused to goe, ought to impute their not going to any other, then themselves, since it was in their owne power to goe, being they were invited.*

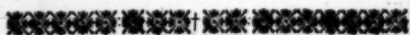
lers, and therefore God made him an example of his iust wrath, multiplying his miracles, and wonders in the land of Egypt euen to the desolation of him, and his kingdom. Hereby may be illustrated, what is inserted in the said Gospell, to witt, *Many called, few chosen*. God calleth as he is a mercifull bountifull benefactor, and is said to call many, because he calleth all: for his calling is an act of his first will, which is (f) his will of mercy to saue all, hauing made none vnto damnation: but God chooseth to his glory, as he is a iust rewarder. And this his choosing is an act of his second will, which is the will of his iustice to reward euery one according to his works, and he is said to choose few, because in respect of the many ill works, which God finds deseruing damnation (g) he finds few good works to choose worthy glorification.

CHAR.

(f) According to S. Chrysostome hom. in ep. ad Eph. Gods first will is, that euen those, which haue sinned against him, may not perish: but his second will is to let the wicked perish. For this subsequent, or secondary will of God is called the will of his iustice, because, as to this will rewards are decreed futable to the merits of each one; God rendereth the enjoyments of Heauen for good, and inflicteth the punishments of hell, for euil works.

(g) S. Chrysostome hom. 30. in act Apol. teacheth, that Gods preordination to glory supposeth his fore knowledge of

good works, in regard whereof he preordaineth, and predetermineth to glory effectually: in consequence whereof the sole way to obtaine eternall blessednes is to obtaine from sin, and perseuer in good works.



CHAR. XXIJ.  
OF  
CHRISTS  
CHARITY TO MAN.  
THE CONTENTS.

Christ came into the world to destroy sin, and death, and accordingly offered the Cup of his passion for as many, as were liable thereto, that is for the deliuerance of all men, the elect, and reprobate: the whole world joynt, and seuerat (except the Virgin Mary) had sinned, and perished in Adam: Christs murderers had no reason to dispaire, being Christ euen for them offered his prayer.

**C**hrists charity to man is the Cup of his passion made (a) of human infirmity, and

(a) According to the Apostle 2. Cor. 13. Christ was crucified, as infirm, that is according to the infirmity of human nature, which he had assum'd: in regard whereof S. Prosper saith

Christs charity towards mankind, the Cup of his passion made of human infirmity, which is conform to Christs own words set down in S. Matthews Gospel. *Can ye drink the Cup, that I shall drink of.* And the 26. Chap. of the same Gospel. *If it be possible let this Cup pass away from me.* Where is meant by the Cup, Christs passion.

\* *Timoth. 2.* and diuine vertue, vnto saluation to every  
*Christus* one that shall drink of it: As Christ pur-  
*Dei, & ho-* posely came into the world \* media-  
*minum me-* tor of God, and men excepting none  
*diator.* from his mediation: so he purposely of-  
 \* *S. Leo. ser.* fered the Cup of his passion for all, ex-  
*de natiuit.* cluding none from drinking thereof;  
*Domini Do-* which is to say, that, \* being come to  
*minus, in-* destroy sin and death, and finding no-  
*quit, noster* ne free from the guilt of either he ma-  
*peccati, mor-* de himselfe the Generall Redeemer of  
*tisq; destru-* all for their deliuerance out of both;  
*ctor, sicut* himselfe became the full propitiation,  
*nullū a ven-* for the sinns of the whole world joynt;  
*tu liberum* and seperat, comprehending euen chil-  
*reperijt, is a* dren of one daies old, and such as are  
*liberandis* hardened against him \* as there is none,  
*omnibus ve-* or hath been, or euer shall be any, who-  
*nit.* se human nature is not assumed in  
 \* *Concil. Va-* Christ: so there is none, or hath been,  
*lent. 3. cap.* or shall euer be any, for whome Christ  
*5. Christus* hath not suffered his passion: in re-  
*Iesus Da-* gard whereof he is called *Sauour of all*,  
*minus no-* though specially of those, which by ba-  
*stier, sicut* ptisme  
*nullus homo*  
*est, fuit, vel*  
*erit, cuius*  
*natura in*  
*illo assum-*  
*pta nō fue-*  
*rit. Ita nul-*  
*lus est &c.*

ptisme are buried with him into death, that is which drink of the Cup of his passion: for baptism was instituted by him as an essentiall requisite for the drinking thereof vnto iustification of life: and the offering the Cup of his passion had been litle conducible to the end, it was offered for, if necessary meanes had not been provided to proffer it; an end cannot be obtained without the application of helps conuenient, and conform there to: and as to this point of generall prouision Christ was wanting to none: for such as are baptised in him, and consequently buried with him by baptism into death of sin, receiue the benefit of his passions Cup, which if they shall constantly keep; they cannot be deprived of eternall blessednes due to their holy perseverance in sanctity through the merits of Christs death; and all those, \* who are not baptised. if they are come to the yeares of discretion, do infallibly participate of Gods generall grace on the same scoare of Christs death sufficiently, as to the obseruation of the commandements, which if they shall faithfully keep, (and these are written in their hearts) they must certainly en-

I

ioys

\* *Secundum*  
S. *Aug. qui*  
*numquam*  
*audiuit E-*  
*uangelium*  
*Christi ha-*  
*bet gratiam,*  
*qua possit*  
*vel præcepta*  
*natura im-*  
*plere, vel*  
*qua possit*  
*implorare*  
*auxilium ad*  
*præceptū na-*  
*tura imple-*  
*dum: unde*  
*illud psal. 83.*  
*benedictionē*  
*dabit Domi-*  
*nus qui legē*  
*dedit.*



ioye the benefit of baptism, or some other aduantage equalling that, as to iustification. Touching (b) children, who die before the vse of reason without baptism, though they want thereby the benefit of generall redemption, and consequently are depriued of full felicity: neuertheless their misfortune must not be ascribed to the wanting of a generall Redeemer (c) Christ hauing dyed for  
for

(b) According to S. Prosper l. de voca. Gent. c. 23. Young children born of vnbelieuing parents might receiue meet helpe in order to their saluation, if the same parents should vse well the grace, that Christ through his bitter passion hath procured for euery kind of people, and nation, being Christ offered the Cup of his passion for all men joint, and seperat excluding none on his part from the possibility of drinking of it.

(c) The Apostle 2. Cor. 5. inferreth from Christs dying for all men, that all were dead in Adam, saying *if one (Christ) be dead for all*: from whence tis euident that Christ dyed for all, which were dead in Adam: and indeed otherwise the Apostle had made a very weak inference, and to noe purpose: wherfore since according to the Apostle all men were dead in Adam, without doubt Christ dyed for all men joynt, and seperat: and S. Austin after the same manner inferreth from the text set down, that all men were dead in Adam because Christ dyed for all, and l. 6. con. Iulian c. 1. makes vse of the same argument to proue against Iulian, and the Pelagians, that all children were dead in Adam; because one Christ dyed for all, and this Catholick doctrine S. Austin inculcateth, vrgeth, and presseth against all opposers. *Hanc, inquit, doctrinam inculco, impingo, resericio recusanti*, so that our modern Teachers say vnadvisedly that S. Austin neuer taught, that Christ gaue himselfe a propitiation, was crucified, or dyed for all men joynt, and seperat. besides S. Austin trac. 31. in Joan. saith expressly, that the Iewes which murthered Christ

ought not to dispaire being Christ euen for them offered his prayer, and a litle after, Christ, saith he, considered his death, as offered for; and not as procured by them: which doctrine S. Prosper confirms l. 2. de vocat. gent.

for, and to redeem all, excluding none on his part : it is to be imputed either to the negligence of their parents , who ( if Christians ) let them die without baptism ; if infidels help them not , as they might doe by embracing \* Gods generall grace , that leads them to the marueilous light of Christian faith. Again many times it is to be ascribed to naturall secundary causes , which take Children out of this life before baptism can be administred to them ; howeuer God is not wanting in necessary requisits, or meanes, as to the full happines of those Infants , which by naturall causes are preuented of the application of baptism : because they do not suffer preiudice for want of sufficient expedients, since Christ hath instituted baptism , as a most sufficient remedy vnto blessednes in order to all men : and infants are deprived of the fruit , for as much onely, as the application of it is obstructed by certaine naturall causes, which God did not dispose, and ordaine to that end, or purpose, but for a generall good of

\* *Gratia im-  
plorandi di-  
uinum au-  
xilium. &  
implendi om-  
nia precepta  
natura om-  
nibus homi-  
nibus adul-  
tis gratis co-  
cessa est &  
proinde nemo  
est cui ad fi-  
dem Christi  
aliquis non  
patent acces-  
sus: unde  
Io. 1. erat  
lux vera qua  
illuminat  
omnem ho-  
minem ve-  
nientem in  
hunc mun-  
dum.*

the whole vniuers, which God is not bound to hinder: for he doth not inuert, or obstruct the order of things settled from the creation of the world: he is not only generall benefactour according to mercy: but also a generall prouider, according to prouidence: he taketh not care of one creature so, as to neglect his care of another, or so to benefit one, as to preiudice another; for example if a man should cast himselfe willfully into a hot fiery furnace, God to preferue him from burning should be obliged to hinder the innate actiuity of fire, which is to burne, and so to work miraculously aboue nature, as he did in the hot furnace of Babilon, which God is not bound to doe: howeuer the premises giue euidence enough to beleue, that Christ is rightly named the Redeemer, and Sauour of all. Besides, as a king is truly a king, soueraign lord, and supream Gouvernor of his people, though they reuell against him, and will not be gouerned: so Christ is truly (\*) a Sauiour

(d) The Apostle 1. Timoth. 4. calleth Christ the *Sauour* of all men, but *especially* of the faithfull, where the particle *especially*, giues euidence enough against our modern Teachers that Christ, dyed for the Redemption of all men joynt and seperat: which Catholick doctrine S. Iohn the Apostle cap. 2. clearly demonstrates saying, that Christ *Is the propitiation for our sins, and not*

*for ours only, but also for the sinns of the whole world, whereby it meant according to the interpretation of the Council of Trent sess. 6. c. 3. not the elect onely, but the reprobate also, being the whole world importes both the one, and the other kind of men.*

uiour of the whole world, notwithstanding, that the greatest part thereof through obstinate perseuerance in rebellion against his diuine grace, will not be saued: but Christs charity to saue infinitely exceeds the zeal, that any temporall Prince euer shewd in gouerning his people: for Christ did not only make a law to saue: but also dyed for the establishing, and conseruing it, as to sauing the whole world, which no earthly Monarch euer did, as to gouerning his people; furthermore Christ left necessary expedients (through the merits of his death) whereby euery one come to yeares of discretion, might come to the knowledg of this sauing law, vnless such as should be (e) vnexcusably negligent of the helps mercifully given them to that end, and purpose.

(e) The ancient Philosophers were vnexcusable, because, though they knew God, neuertheless they did not glorify him according to their knowledge.



## CHAR. XXIIJ.

OF

## VERTUE

## THE CONTENTS.

The property, and nature of true vertue is, that it, cannot be vsed amiss: as star's in the night, so vertue in aduersity clearly shineth: the supream providence suffered holy Iob, and Toby to fall into tribulation, that they might be an example of vertue vnto imitation. Four kinds of Cardinall vertues described.

\* *Ang. virtus est qua rectè vivitur, & nemo male vititur.*

\* *Aristot. 2. Ethic. virtus est qua bonum facit habentem, & opus bonum.*

\* *Maior. colleg. 20. meminit herba semper vire.*

**V**ertue (taken in the morall sense) is a good disposition, or inclination tending to the exercise of honest laudable actions conformable to the dictates of reason \* no man can vsé it amiss, in regard it's naturall property is to bring forth good fruit, to make \* him good, that enjoyeth it, and to flourish for euer. As the plant called \* the herb of life is neuer preiudic'd through cold, heat, drouth, or moisture, but all waies continueth in a fresh liuelynes without withered leaues:

ues: so \* vertue beareth vp, and flourisheth in the mids of troubles, and miseries: for as the brightnes of the sun obscureth greater lights: so the power of vertue ouercometh the greatest affliction; and indeed, as stars doe not shine, but in the night: so vertue maketh the greatest shew in aduersity, which is the triall thereof. The vertue of holy Iob, and Toby lay, as it were, hid in darknes while they continued in prosperity: but after they fell into misery, put, as it were, on a publick stage, evidently appeared: fire encreaseeth with the blasts of wind, that presse it, and vertue with the fire of tribulation that tryeth it. Again when the good Christians of the primitive Church were racked, tryed by reproches, and scourgings, by bands, and imprisonments, stoned, hewed a sunder, slaine with the sword, then the greatnes of their vertue gaue clear euidence of their loue to God, the desire of heauenly things, and their contempt of the world; hereby tis plaine \* that aduersity is no argument of Reprobation, it being the prooffe of vertue vnto saluation, and piously endured is a manifest token of godlines vnto imitation. For truly the-

\* *Virtus aeternum vincens.*

\* *S. Gregor. l. moral. aduersitas est probatio virtutis, non indicium reprobationis.*

*\* Sacra Scri-  
ptura re-  
fert, quod  
ideo Deus  
permisit, ut  
illius modi  
tentatio e-  
ueniret To-  
by, ut poste-  
ris daretur  
exemplum  
patientia e-  
ius, & S. Iob.*

re is no man so sensless, but beleiuing the old Testament, will receiue comfort in sicknes, or other corporall infirmities, when he shall call to remembrance how patiently that great seruant of God holy Iob endured his grieuous vlcers, and how cherfully \* the noble Toby especially beloued of God bore the loss of his sight. Neither is any man so void of reason if he beleiue the new Testament, but will suffer with ioy reproches, contumelies, the spoiling of his goods for Christs sake, when he shall piously consider how cherefully the primitive Saints of the new Testament endured stripes, prisons, banishments, gibbets, swords, launces, kniues, and all sort of cruell torments for the same cause.

The cheif heads of morall vertue be four, which in respect of their eminency are named Cardinall vertues; for example, wisdom, Iustice, Fortitude, and Temperance, Zorostrates taught, that the soul had wings, and being asked of his schollars, how they might get flying souls, he bid them water the wings therof, with the water of life: and being demanded again, where that water might be had, he replied darkly  
after

After his wonted manner, saying, the Paradise of God is watered with four riuers, and that they might draw from them water of life. By the four riuers of Zorastrates S. Ambr. \* vnderstood the four Cardinall vertues, which be wells of water, that spring vp vnto euerlasting life. But the four riuers which are said to haue their springs in the terrestiall paradise, be Ganges, Nilus, Tigris, and Euphrates. The first wherof in as much, as it brings forth gold the Prince of Mettals, and the Carbuncle the best of precious stones, expresses wisdom, which is the queen of sciences, and all knowledg. The second for as much as it watereth the land of Egypt against the violent heats of the sun represents temperance, the innate proper tie wherof, is to suppress the fire of carnall lustes. The third namely Tygris in regard of its swift, and rapid waters, which cast down strong fortresses, represents fortitude, that ouercomes the hardest difficulties. The fourth that is Euphrates because of its fruitfull fecundity is a symbole of Iustice, that furnishes human society with a great abundance of good fruits through the true exercise therof.

\* S. Ambro.  
l. de paradiso. Et allegor. per quatuor flumina, quorum meminit Zorostrat. intellexit quatuor virtutes Cardinales.

CHAR.





## CHAR. XXIV.

OF

## WISDOME.

## THE CONTENTS.

Whosoever findeth true wisdom getteth a treasure of all good things: a wise man indeed loveth vertue, and hateth vice, reuerenceth the best antiquity, and detesteth prophane nouelties, embraceth sobriety, and escheweth curiosity, affecteth knowledge of profitable, and seeketh not after science in many things,

\* Rom. 13.  
armatura  
lucis (sapien-  
tia) Sap. 70.  
propositum pro-  
luce habere  
eam, sapien-  
tiam scilicet.

**W**isdom is an armour \* of light which deliuereth from darknes of error, enableth to wrestle against flesh, and blood, and to resist spirituall wickednes in the defence of truth. She is a light in as much, as she furnisheth knowledge, vnderstanding, and counsell *Proverbs. 20.* and an armour in regard a man truly wise (a) receiueth together with wisdom an army of good things, and treasures of heauenly

(a) Salomon Sap. 7. calleth wisdom the mother of all good things, and prefer's her to scepters, and throns, and counteth riches nothing in comparison of her.

nenly graces, wherby he is armed against his own lusts, and wanton desires (b) and made vndantedly valiant in all encounters with aduersity: wherfore wisdome is an infinie treasure vnto such, as lay hold on her, for her counsell preserveth, and her vnderstanding keepeth them; as a pillar of a cloud led the Israëlites in their way by day, and the pillar of fire gaue them light by night, that they might goe both by day, and night Exodus. 13. soe wisdome, is a guid vnto men, which walk in prosperity, as by day, and a light vnto men, that walke in aduersity, as by night. Wisdome is the schoolmistris of the knowledge of God, the chooser out of his works, the teacher of sobernes, the giuer of holines, and the doer of all things most profitable, and acceptable in the sight of Heauen, \* whence she is descended. Wherby is plainly evident, that wisdome is not the same thing with science, which taken precisely, hath no bounds, being common a like to each human knowledge: besides many times

\* Jacob 30.  
Sapientia  
desursum est.

(b) Seneca compareth a wise man vnto the strongest army: because a wise man indeed stands firm against pouerty, slander, reproches ignominies, and all manner of tribulations.

\* 1. Cor. 8.  
*Scientia inflat.*

mes \* science puffeth vp him, that findeth it, and deceiueth his judgment, rendering him curious in superfluous things (c) which haue nothing of profit. Of this curiositie in order to science the Athenians were guilty, who, saith *S. Luke Act. 17.* gaue themselues to nothing else, but to speak, or to heare something of nouelty, which is the mother of schism, and heresy: but in all times some wanton wits haue either begot, or reuiued dangerous vnauthorised doctrines blown vp with their own science to the end they might be counted learned aboue the ordinary ranck of knowing men: so that it is no strang thing, that the present age should bring forth new Teachers, and new hearers of prophane nouelties; in consequence of the premisses noe man how knowing soeuer he seems, is truly wise, when (d) he seeketh out curiously things, that haue nothing of profit, or searcheth into hidden misteries, which exceed his capacity;

(c) Those which know profitable, and not such as know many things, are wise men indeed.

(d) S. Austin in an Epistle to Dioscorus condemnes those schollars, which reioyce in knowing of Anoxagoras, Anoxemenes, Pithagoras, Demosthenes, to the end they may seem learned, because there is nothing of solide doctrine, and true erudition in them.

ty; for a wife man indeed thinketh with reuerence vppon what God hath commanded *Eccles. 30. in superfluous things searh not, and be not curious in many of his works, for many things are shewed vnto thee aboue the capacity of men.* Furthermore true wisdom, which is from aboue, is pure, *Iacob. 30.* That is, without vncleanes. A wise man indeed (e) purgeth out of his heart the leuen of sin, casteth away wickednes, presseth down the lustes of curiosity, of ambition, of vain glory, committeth not fornication with schism, and heresy, despiseth wordly pleasures (f) and setteth his affection on things that are aboue, and not on things which are on the earth: true wisdom is peaceable *Iacob. 30.* A wise man indeed hath nothing of strife in his heart, is a loue of vnion established in the vnity of Christian schooles, is gentle, humble, modest, without leuity, pride, wantounnes, is full of obedience to the Churches lawes, and ordinances, and

(e) *Ecclesiasticus cap. 3.* saith, that an heart, which is wise, and vnderstanding will abstaine from sin, and shall prosper in the works of Iustice, wherfore S. Bernard teacheth that those find wisdom which are sorry for their sins.

(f) According to S. Anstin l. de ciuit. the intent, and aime of true wisdom is to be where God is all in all things, with an assured eternity, and perfect peace.

and full of mercy and good fruits without hypocrisie. Again a wise man indeed, is wise in order to himselfe. *Proverbs. 90. if thou be wise thou shalt be wise for thy selfe.* The primitiue Christians were wise indeed to themselves, which euery where bore in their bodies the mortifications of Christ Iesus, for they suffered with great patience all manner of tribulations together with the spoiling of their goods for his sake, that they might be glorified with him, counting that the afflictions of this present time were not worthy of the glory to come through his merits: and truly what shall it profit a man, though he did win the whole world, and lose his own soul: or *What exchange shall a man giue for his soul. Mat. 8.* Wherefore such Christians, as desert the Catholick Church to get worldly honours, to heap vp earthly treasures, preferring the world to the faith of Christ, earth to Heauen, flesh to the soul, transitory pleasures, to eternall blessednes, \* how wise soeuer they be to others are not wise to themselves: for the wisdom of such men doth not descend from above, but is earthly, sensuall, and deuilish. *Iacob. 30.*

\* S. Bernard.  
de consideratione. Sic  
alloquitur  
Eugenium  
Papam: quid  
prodest si v-  
niuersum  
mundum lu-  
creris te v-  
num per-  
dens? et si sa-  
piens alijs  
sis, dens tibi  
sapientia, si  
tibi non fue-  
rit.

CHAR.

CHAR. XXV.

OF

IUSTICE

THE CONTENTS.

The things, that are made equall are said to be ad-justed, from whence Iustice deriues its name: the property of Justice is to render to every one what is every on's own: Iustice requireth of every man worship, and obedience in order to God: exacteth loue, kindnes, respect, honour, and duty in order to man: man in Iustice is bound to doe to his neighbour, what he would his neighbour should doe vnto him: Iustice exhorteth the faithfull aliue, to shew pity vnto the faithfull departed: apparitions of soules after their remouall out of their bodies asser-  
ted.

**I**ustice is a \* constant perpetuall inclina-  
tion of the will to render vnto euery one,  
what is euery on's own. That is to giue vn-  
to God the things, that are Gods, and  
to giue vnto man the things which are  
mans;

\* Iustitia  
definitur  
virtus red-  
dens unicui-  
que quod suum  
est. Sen com-  
m. & per-  
petuum vo-  
luntas in  
suum uni-  
cuique tribu-  
ere.

mans; as the immobility <sup>(a)</sup> of the earth is perceiued through an equall weighing of its parts in the center of the world, so the firmnes, and constancy of Iustice is establisht, and perpetuated by an equall adjusting of debts vnto God, and man, which is the center thereof <sup>(b)</sup> and from equalling, or adjusting of things due by right, Iustice deriues its name; which in order to God is meet exhibiting of praise, and seruice in regard of his diuine perfections, and thanksgiuing in reference to the infinit benefits he hath confer'd on mankind, and a meet satisfying for sin, whereby God is injured. It is meet, and just, that we praise, and serue God, who is our soueraign lord, of whom we hold all our goods both temporall, and spirituall, and which-indeed are rather his goods, then ours, he hauing deliuered them to us only vpon condition we

ren-

(a) According to Aristotle l. 2. de celo. the earth is equally poisd in the mids of the world, in consequence whereof tis immoueable, and indeed according to the holy Scripture, *terra in aeternum stat* Ecclef. 1. that is, the earth for euer stands firme without mouing at all.

(b) Iustice is a morall vertue so named, because of necessity it requires equality, and things are said to be adjusted, which are of equall parts, wherefore the great lawer Constantine, defines *ius* to be *ars boni, & aequi*.

render him faithfull seruice, that is, \*  
not seruice to the eye, as men-pleasers  
but as good seruants doing his will  
with a perfect heart, and willing mind.

\* For God regardeth our seruice accord-  
ing to the manner we doe it; he glo-  
rifyeth the good; and casteth the euill  
seruants into vtter darknes: wherfore  
whosoever will be for himselfe, and not  
for God \* will be nothing amongst all  
things, which God made of nothing:  
besides it is meet, and just, that we  
praise, and serue God in regard he is our  
Father; we are the clay, and he our pot-  
ter, and we all are the work of his hands  
Isa. 64. if a child is bound to honour,  
and serue his earthly Father in deed, in  
word, and in all patience Eccl. 30. from  
whom he receiueth his body, much ra-  
ther he ought to honour, and serue  
his heauenly Father, that both formes  
the same body, and breathes into it a  
breath of life vnto making him a liuing  
soul, and exalting him to a heauenly in-  
heritance; wherfore doubtless euery  
good Christian, when he saith our Fa-  
ther which art in Heauen, hath a great sen-  
se of his condition, and taketh thought  
for pleasing God his heauenly Father,  
lest he come to heare the heauy senten-

\* Ad Epes. 6.  
non ad ocu-  
lum seruien-  
tes, quasi ho-  
minibus pla-  
centes, sed  
ut serui  
Christi fa-  
cientes vo-  
luntatē eius  
ex animo.

\* S. Chrysos.  
cum tali, in-  
quit, vultu  
respicit Deus  
ea, qua facis,  
cum quali  
facis.

\* S. Gregor.  
de nihilo  
Deus fecit  
omnia: &  
qui sibi vult  
esse, & non  
tibi, nihil  
vult esse in-  
ter omnia.



ce of Iudgment declared to the wicked  
 Jewes : I haue nourished , and brought vp  
 children , but they haue rebelled against me  
 Isa. 50. or that other Io. 8. ye are of your  
 Father the deuil, and the lustes of your Father  
 ye will doe; Again tis meet, and just that  
 we celebrate the remembrance of Gods  
 immense benefits bestowed on us with  
 thanks-giuing: for he \* which is rich in  
 mercy through the great abundance  
 of his loue where with he loued us euen  
 When we were by nature the children of  
 wrath, and dead in sin, hath quickened us to-  
 gether in Christ by whose grace we are deliue-  
 red from bondage, death, and made partakers  
 of eternall life, to the end we may raigne with  
 him celestially. Eph. 20. One of the ten le-  
 pers Luc. 17. was just, fell down on his  
 face at the feet of Christ, and gaue him  
 thanks for the healing of his corporall  
 leprosy; much rather we Christians,  
 ought to exalt the great mercy of God  
 with thanks-giuing, for as much; as he  
 hath cured vs through IESUS-CHRIST of  
 our spirituall leprosy, which is sin, vn-  
 less we will be like the other euill nine  
 lepers, which returned not to praise  
 God, that had clenfed them; or like  
 the pagan Philosophers Rom. 10. which  
 God gaue vp to their vaine thoughts  
 de-

\* Ephes. 2.  
*Deus, qui di-  
 ues est in mi-  
 sericordia  
 propter ni-  
 miam suam  
 charitatem,  
 qua dilexit  
 nos.*

deceitfull vanities, and their hearts filthy lusts, because though they knew, yet they did not glorify him, neither were thankfull: Againstis meet, and just, that we acknowledge our sins to God vnto repairing of the injuries done him thereby, and when we (c) confess with a contrite heart against our selues our wickednes, his mercy forgives the punishment of our guilt, \* neither will God remember the iniquities of him, that turnes from them, and makes him, a new heart, and a new spirit.

Iustice in order to our neighbour is to pay to all men loue, respect, honour, and duty: that is to doe to euery man whatsoeuer we would \* that euery man should doe to vs; for euery man is euery mans neighbour, there being nothing of \* distance, as to birth, or kindred, where nature is common alike. Besides Gods law of charity excepts none, his will being to saue, and bring all men vnto the knowledg of his truth; (d) Pa-

K 2 gans,

\* *Exachiel.*  
18. si impius  
egerit peni-  
tiam ab om-  
nibus pecca-  
tis suis qua  
operatus est  
... omnium  
iniquitatum  
eius non re-  
cordabor.  
\* *Hac est lex  
natura.*

*Quod tibi nō  
vis facere  
alteri ne fe-  
ceris.*

\* *Aug. in  
psal. 118.*  
*omnis homo  
omni homini  
est proxi-  
mus: nec ulla  
cogitanda  
est longin-  
quitas gene-  
ris, ubi est  
natura com-  
munis.*

(c) An humble confession of our sins appeaseth Gods wrath: I did confess (saith the Royall Prophet) against my selfe my iniu-  
stice to our lord, and he forgauē the impiety of my sin.

(d) According to the generall practice of the Catholick Church, publick prayers are offered on good friday for all men of what condition, or profession soeuer they be, which holy cus-  
tome plainly demonstrates the sence of the whole Church in

order to Christs offering his passion for the redemption of the world, that is, the Church beleives, that Christ excluded none from that oblation.

gans, Iews, and hereticks through the great mercy of God may cast from them their iniquities vnto iustification of life, in respect wherof the Apostle *Time. 2.* exhorteth, that supplications, prayers, intercessions, and giuing of thanks be made for all men: in consequence of the premises, as we would that our neighbour should doe to vs, so must we doe to him likewise: as we would, that our neighbour should giue to vs loue, respect, honour, and duty, so must we giue to him likewise: as we would that our neighbour should not prejudice us in word, counsell, or deed, so must we doe to him likewise: as we would that all men should keep their faith pawned to us, so must likewise wee performe faithfully our ingagement with all men. Furthermore Iustice in order to our neighbour is to fullfill (e) the will of the dead, according to the trust put in us, and

(e) S. Gregor. I. 4. Dial. c. 58. aduise vs as a thing more safe, and profitable to procure in our life time those benefits, and advantages which after our death we expect from those, which are intrusted with our pious legacies, saying tis better to depart out of this world vnliable to imprisonment, then afterwards in prison to seek liberty.

and to powre out our prayers: to giue of our aboundance, alms, and to vnder goe voluntary afflictions for the faithfull departed, to the end, that such, as after their remouall out of their bodies, stand liable (f) to temporall punishments due to their sins committed when they liued on earth, may receiue refreshment vnto shortning of their painfull accounts. S. Bernard writeth in the life of S. Malachias, that this holy monek had so great an abhorrence of the wicked courtes, which a certain sister of his own imbraced, that he made a vow neuer to see her in the flesh. But (saies S. Bernard) she being remoued out of the body, he was freed from his vow, and whom he detested to see in the flesh (g) saw in spirit; for in a dream he

K 3 heard

(f) S. Bernard auerreth, that the torments of faithfull souls in Purgatory are shortned through the fasting, praying, and almes deeds of the faithfull on earth, and moreouer saith, ser. 66. in Canti. that the same happy souls perceiue the prayers, and sacrifices of the liuing by the mediation of Angels, which comfort them.

(g) S. Austin l. de cura pro mor. c. 10. assertes apparitions of souls departed. *If we shall answere* saith he, *that such apparitions were false, we shall seem impudently to contradict sundry faithfull writers, and euen the sense of such, as attest they haue seen them.* Other ancient Fathers, and S. Bede especially affirm, that such apparitions haue been alwaies counted amongst diuine miracles; besides Moyse and Elias truly and really appeared in the

Transfiguration of Christ, and the true Samuell 1. *Reg.* according to the common opinion of orthodox writers appeared to Saul, wherby is evidenced the impudency, and manifest weakness of those who name such apparitions old wiewestales.

heard a voice, that said vnto him thy sister is in the court before thy door, and hath receiued nothing of nourishment for the space of thirty daies, wherwith being raised from sleep, he apprehended suddenly the meaning of the vision, and computing the time of her want of food with the time he had omitted to offer for her the sacrifice of mass, he found the number of daies to be the very same: then he (saith S. Bernard) that hated the sins, but not the soul of his sister. began againe to offer for her refreshment the heauenly bread of the altar, the sacrifice wherof he had omitted during thirty daies afore: and not in vain according to the same S. Bernard: for a very litle while after he saw her before the doore of the Church clothed in a mourning weed, yet not suffer'd to enter in, and perseuering in his great work of piety saw her afterwards in a whitish habit admitted into the Church: but not admitted to touch the Altar; at length in a third vision he saw her inuested with a faire whit garment together

gether with sundry others clothed in white robes, which gaue euidence of her deliuerance out of the bitter afflictions which she had endured in Purgatory. Wherby appeareth how much \* the prayer of a iust man auaileth, if it be feruent; truly the kingdom of God suffereth violence, and the violent take it by force. *Mat. 11.* The extream seruor of S. Malachias piety, as it were by force opened the gates of Heauen to his distressed sister, who obtained through the constant violence of his prayers a speedy enjoyment of blessednes, that was before denied to her own merits.

\* *Iacob. 5.  
assidua iusti  
oratio mul-  
tum valet.*

K 4

CHAR.





## CHAR. XXVJ.

OF

## TEMPERANCE

## THE CONTENTS.

Temperance is a bridle to the flesh, whereby it is hindered from forsaeking of disquietnes, and trouble to the mind: the property of temperance is to purge out of mans body the malignant humours, which tend to the prejudice of his soul: human flesh is the euill seruant, that requireth whips, correction, and employment: the rebellion of the flesh comes of idlenes, and disorder: many good fruits proceede from abstinence, which is the daughter of temperance.

**T**emperance is a morall vertue, that enableeth the soul to bridle the body: as a bitt is put into the mouth of an horse, that he may obey the rider: so temperance is the bodys bitt vnto obeying the soul, in regard it suppresseth the lust of the flesh, that sonnets disquietnes, and trouble to the mind.

As God through wisdom hath for-  
mid,

*Char. XXVI. of Temperance.* 253

ma'd, and tempered man in measure, number, and weight. *Sap. 11.* disposing sweetly the members, euery one of them in the body with proportion, decency, and order: so through temperance he hath ordered him in measure, number, and weight, moderating all his affections therby, that he be not carried about with inordinat lustes of the flesh. Astrologers teach, that the planet called Mercury raignes in the house of the sign named *Virgo*, and ruleth ouer the sign *Gemini* (the two twins) temperance is like this planet, for in the House of *Virgo* she keepeth her Court, that is to say, virginity is the certain token, and chief habitation of temperance: again she beareth rule ouer *Gemini* viz: the senses of the body, which are two eyes, two eares, two nostrills &c. as twins borne at one birth, and committed to the care, iurisdiction, and gouernment of temperance, it being proper to this vertue to obstruct the wanton waies of wickednes, wherto the senses lead.

The only daughter of temperance, and nurse to all other morall virtues is abstinence, which coueteth nothing, but what is consonant to the light of  
rea-



reason, and rejecteth all things tending to the prejudice either of the body, or soul. (\*) For it driueth out malignant humours vnto keeping the body in health; purgeth away the leauen of originall concupiscence vnto preserving the soul in sanctity: and as hunger forceth a wolfe out of the wood, he lurks in, so it chaseth the diuill out of the soul, he lodgeth in; although no man in Iustice can destroy his own flesh: neuertheless in; reason he ought to keept it vnder. \* For when it is inflamed through much aboundance of wine and meat, it is like to a wild vnruely horse, and cannot be tamed, but with the bridle of abstinence. The flesh is the euill seruant \* that needs whippes, correction, and work, lest it grow idle, seek liberty, become insolent, and breed much sorow, truble, and vexation: the fatter any ground is, the more thistles it breedeth; euen so the flesh, the more it is pampered vp with delicacies, the more desires it bringeth forth to the dis-

\* Hieron.  
*nihil magis  
 astuat, quā  
 iuueniles  
 medulla vi-  
 no, & dapi-  
 bus infla-  
 mata.*  
 \* Eccles. 33.  
*seruo male-  
 uolo (carni)  
 tortura, &  
 compedes:  
 mitte illum  
 in operatio-  
 nem, ne va-  
 eet.*

(b) Boetius saith that we haue exceeding great need of integrity, and honesty, because we can doe nothing out of the sight of the iudge, that seeth all things, and S. Bernard exhorteth us to reuerence our Angell in euery corner, and forbiddeth to do that thing in our Angels presence, which we dare not attempt in the presence of him, or any other man.

disquieting \* of the spirit. He, saith Salomon, that delicatly bringeth vp his seruant (the flesh) from youth, at length it will become disobedient. Besides such, as from youth be delicatly nourished, celebrat the feast before the vigil, that is, they feast before they fast: the present, and the next life are, as it were two dayes, wherof one is the vigil, the other the feast, the present time is after the similitude of a vigil, the time of rest to come after death is as a festiuall solemnity: good Christians wisely consider this. Wherfore in this present life, as in a vigil, they suffer many tribulations exercising often watching in hunger, and thirst, and often fasting in cold, and nakednes: but when the festiuall tyme of the next life is come, they doe then feast for euer, and are clothed in white robes of glory: but the wicked, which inuert the order, that the supream prouidence hath appointed, feasting in the vigil: that is, in the tyme of this life, wheras they should haue prayed, fasted, watched, put on sack-cloath, and suffered tribulation in punishment of their sins, when the festiuall day shall come, they will be spoiled of their rich garments, depriued of  
their

\* S. Pet. 2.  
obsecro vos  
abstinere a  
carnalibus  
desiderijs,  
qua militat  
aduersus spi-  
ritum.

their pleasures, and cast into vtter darknes of hell to keep an euerlasting fast in torments.

Yet in regard the soul of man is a nobler part, then the body, the best abstinence is in order to it: wherfore S. Paul 1. Coloss. 4 declareth, that it is the will of God our sanctification, that is, the command of God, who hath not called vs vnto vncleanes, but to holynes of life, that we abstaine from fornication, and S. Peter. 1. Pet. 20. in the person of God beseecheth, and exhorteth, that we will abstaine from fleshly lustes, which fight against the soul, and indeed to fast from, and without sin, \* is the true fast vnto saluation: for he that fasteth with the guilt of a mortall offence offereth the body to God \* as a dead carkeise only; that wanteth the spirit of life; but he that fasteth both from, and without sin giueth the body. a liuing sacrifice, holy, and acceptable vnto God. Hereby appeareth the manifest blindnes of many carnall, and sensuall men, which say, that they cannot abstaine from the pleasures of this life: that t'is impossible to fast from vnclean affections: that t'is not in the power of any whosoeuer to stop the course of  
the

\* Cor sapiens, & intelligibile abstinebit à peccatis.

\* Rom. 12. obsecro vos per misericordiam Dei, ut exhibeatis corpora vestra hostiam viuentem non mortuam.

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the law of wantonnes written in the flesh, to the mastring of fleshly lustes, carnall loue when it engrosseth all power to it selfe, and beareth rule, maketh men foolishly mad: for euen then the most carnall man, can fast from meates which he thinkes will prejudice the body, but not from sin, though he know it will \* poyson the soul: likewise shame can refrain him from the exercise of his fleshly lustes in the sight of a temporall Prince (a) howeuer he is not ashamed to commit fornication in the presence of God, who is the Prince of Princes. But the spirituall man, that is wise, and vnderstanding will abstaine from sin. *Eccle. 30.*

\* *Aug. opus  
seminarium  
voluptatis  
veneni pu-  
ta, id est vo-  
luptas est a-  
nima mori-  
fera.*

(a) S. Hierom compareth abstinence to a wine-press in as much, as it purgeth out of our souls the abundant humours of sin: and indeed abstinence is able to driue away the deuil, for according to S. Ambrose, as fasting spitle is poyson to a serpent, so abstinence is to the deuil. And some kind of deuils cannot be cast out, but by prayer, and fasting. *Mat. 17.*

CHAR,





## CHAR. XXVIJ.

OF

## FORTITUDE

## THE CONTENTS.

Fortitude taken in the proper sense inclineth neither to the right, nor left hand, that is attempteth nothing of danger out of rashnes, and escheweth nothing of difficulty out of pusillanimity: many enterprises begin happily which end unhappely: the gift of perseveraunce only is able to crown the vertue of fortitude.

**F**ortitude taken in the proper sense is strength, whereby a iust man is enabled to overcome the works of the flesh, which are adultery, fornication, uncleannes, wantonnes, emulations, contentions, seditions, heresies, enuy, murder, drunkennes, gluttony, and such like Gal. 5. (a) fortitude is the conquerer of all vices, and the defender of all  
ver-

(a) S. Ambrose, and S. Gregory ascribe true fortitude to such only, as bear rule over their passions, feight against all vices, and endure persecution for Iustice sake cheerfully.

vertues in as much, as it quencheth the heat of fleshly lustes, extinguisheth the fire of vnclean delights, refraineth the inbrdinat pleasures of this life, moderateth the sweetnes of prosperity, sweeteneth the bitternes of aduersity, (b) declineth neither to the right, or left hand, that is, attempteth nothing of danger out of rashnes, and flyeth nothing of difficulty out of feare, loueth persecution for iustice vnto obtaining a crown of reward for merit; but as fortitude is the armour of all vertues: so all vertues respectiue are the support of fortitude: for example, as fortitude is the sheild, that defendeth faith: (c) so faith is the root, that bringeth forth fortitude: for God giues fortitude to those, who with a perfect heart be-  
 lieue, in him 20. para. 16. as fortitude is the preseruer of hope: so hope is the renewer of fortitude; for they that hope  
 in our lord shall renue their strength  
 Esa. 40. as fortitude rendreth \* charity  
 as

\* Cantica.  
 S. fortis est  
 vs mors di-  
 lectio.

(b) S. Hierom. com. in Esa. counteth those, which turn to the right, rash, and those which incline to the left hand faint hearted: and S. Austin Epif. ad Hierom. teacheth, that such as haue the vertue of fortitude, neither attempt rashly, nor feare vnaduisedly.

(c) According to S. Austin, faith is the ground of all good things, and the root of all other vertues.

as strong as death *Can. 8.* so charity giueth fortitude power (d) for the meriting of life 1. *Colos. 13.* yet there is but one vertue, that crowneth fortitude, which is perseuerance: for he only, that continueth strong in the exercise of good works to the end, shall be saued. Perseuerance is the coat of Ioseph reaching down to the feet: the priestly garment coming down to the ancles: the rump of the peace offering due to God: the heel of good works, that protecteth against the bite of serpents (*Augus. ser. 8. ad fratres in Eremio. tom. 10.*) no man, that striueth for a prize is crowned, except he striueth as he ought to doe, perseuering to the end: a good beginning without a good ending hath nothing of profit; Saul when he began to raig was humble, and innocent as a child of one year 1. *Reg. 13.* Saul falling of from humility, and innocency lost his kingdom together with his life; if Salomōn had perseuered in godlines, he had not been deprived of wisdom, nor Sampson of his mighty strength, if he had taken diligent

(d) The Apostle. 1. *Cor. 13.* denyeth that there is any meritorious work without charity; and indeed *Charitas est principium meriti*: and according to S. Austin, if a man hath charity he can do what pleaseth him, for nothing of wickednes can proceed from the root of charity.

ligent heed \* and what auaieth Iudas his election to the high dignity of an Apostle, his familiarity with Christ, his society with other Apostles, and the power giuen him against vnclean spirits to cast them out, to heal euery sicknes, and to raise vp the dead *Mat. 10.* seeing his good begining ended in wicked treachery to the deliuering vp of his diuine lord vnto death; many begin well, that end ill: many depart from Egypt, and come to the wildernes, which do not enter into the land of promise; that is, many are brought to the marueilous light of Christian faith euen vnto iustification of life, that come not vnto glorification: he that endureth to the end, shall be saued. Without (e) perseuerance, neither he that striueth to get the victory, nor he that ouercometh obtaines the prize. And although perseuerance be a diuine gift freely giuen, \* neuertheless the feruent (f) prayer of a just

L man

\* *Mat. 10.*  
*Iuda vna cū*  
*alijs Aposto-*  
*lis dixit Ie-*  
*sus: euntes*  
*predicate,*  
*dicentes quin*  
*appropin-*  
*quauit Reg-*  
*nū calo-*  
*rum: infir-*  
*mos curate,*  
*mortuos sus-*  
*citate, lepro-*  
*sos mundate,*  
*demonēs ej-*  
*cite.*

\* *Aug. l. de*  
*prad. SS. ali-*  
*qua, inquit,*  
*danda pra-*  
*parari à Deo*  
*nō oranti-*  
*bus, ut ini-*  
*tium fidei, a-*  
*lia vero nō*  
*nisi oranti-*  
*bus, ut denū*  
*perseueran-*  
*tia.*

(e) S. Bernard Epif. 29. ad Ianuenses assureth, that without perseuerance neither those, which fight can gain the victory, nor those which ouercome obtaine the prize.

(f) According to S. Austin l. de dono perseu. c. 6. an humble prayer can merit the gift of perseuerance (*merito de congruo durat*) and he means finall perseuerance. And indeed, tis but meet that a friend grant assurance of his friendship to his friend, that humbly intercedes for it.



man conduceth some thing to the ha-  
 uing of it. Hereby is plainly euident,  
 that true fortitude does not consist in  
 the arme of flesh, or in the outward  
 gallantry of euery man: but in the spi-  
 rit of a iust Christian, that ouercometh  
 the lusts of the flesh vnto sanctifying,  
 and glorifying the soul: in consequence  
 of which the fortitude of Mutius Sce-  
 uola, of Cocles, of Artilius Regulus so  
 much renowned, and extoiled by the  
 Roman writers, was but a shadow of  
 true fortitude, in regard their braue en-  
 terprises, and gallant sufferings tended  
 meerly to get a name vnto perpetuating  
 a memoriall of their own praise, that  
 therby the remembrance of their gallan-  
 try might be as hony sweet in all mou-  
 thes for the future. No man how glo-  
 rious soeuer his actions, or passions ap-  
 peare in the sight of the world can lay  
 claim to true fortitude, when they doe  
 not tend to the glory of the soul. Many  
 heathen Captains which haue been re-  
 nowned to the ends of the earth for va-  
 liantnes, are not now crowned in hea-  
 uen for fortitude; for though with their  
 courage they mastred fortresses of earth  
 vnto winning of Cities; yet they did  
 not overcome the works of the flesh  
 vnto

Unto the obtaining of blessednes, where  
sin is the consistency of true fortitude.

CHAR. XXVIII.

OF

SIN

THE CONTENTS

God that made all things of nothing made not sin;  
which is nothing: The devil is the sole author  
of sin, whereby he maketh those his servants  
which he overcometh through a voluntary con-  
descension thereto: to whomsoever a man gi-  
ueth himselfe to obey; his servant he is: excee-  
ding great miseries accompany the servitude of  
sin: to be deliuered from the bondage of sin is a  
worke of diuine grace, whereby a sinner turn-  
eth to God his maker with a penitent heart  
confessing his wickednes against himselfe.

*In taken in the formall sense (a) is no-  
thing, yet not that nothing, of which God*  
L. 2 *crea-*

(a) God made all things, and without him was made no-  
thing is. to. where according to S. Austin by the particle no-  
thing is meant sin, which God made not: and indeed sin taken  
in the formall sense hath nothing of a reall entity, being a me-  
moration of that conformity to the law of God, which ought to

be in all in ward, and outward human actions, that is to say in all our outward deeds; and inward thoughts. Wherefore S. Austin l. 12. con. Faustum Manichæ. defineth sin to be *That which is done, or said, or coveted, contrary to the eternall law*: so that outward deeds, or sayings, or inward thoughts are the acts only whereby sinnes are committed.

*created all things, that were very good: but that nothing of which the deuill hath made all things, which are very euill.* For example the deuill through sin ouercame man, and thereby brought him into seruitude; for of whomsoever one \* is overcome, euen vnto the same is he in bondage, which is an euill thing, because a slaue is tyed to the will of his master; wherefore a sinner \* of necessity as it were walketh after the flesh in the lusts of vncleanes being it is the deuills will (whose slaue he is) that he doe so.

A stag, that is once mastred by an other stag, afterwarde resisteth him no more \* but boweth down his head whensoever he passeth in presence of his conquerour in token of his subiection: a maid, that once suffereth her selfe to be deflowred will go whether it pleaseth the deflowerer: euen so, he that is once overcome of the deuill through voluntary condescension vnto sin, afterwards is vnwilling to resist him; some

times

\* 2. Pet. 2. *de quouis superatus est: huius & seruus.*

\* S. Chris. *homo obligatus peccato per propriam voluntatem in non agit quod vult, sed quod diaboli vult.*

\* Sic referunt naturales de ceruo victo.

times it is in the power of man to make king whomsoever he pleases: but once made he cannot unking him at his pleasure: for *To whomsoever we give our selves, as servants to obey, his servants we are to whom we obey, whether it be of sin unto death, or of obedience unto justice Rom. 6.* Wherefore, as a servant cannot cast off the yoke of servitude, when, or as he pleaseth: so neither can a sinner according to the form of morall speech, (b) free himselfe of his bondage at his pleasure. As a ship, that hath lost her helme, cannot sail whether, and as her self would, but is caryed whether, and as the wind will: even so a sinner, that is deprived of the helme of grace cannot doe the good things, which he should, but the euill which he should not, and

L 3

as

(b) The Apostle in his Epistle to the Rom. cap. 7. saith; *Not the good things which I would, but the euill, which I would not, that doe I: now, if I doe that I would not, it is no more I, that do it, but the sin, that dwelleth in me:* whereby is meant, that the iustest man carryed by the violence of carnall concupiscence (which he calleth sin taken in a larg sense) may do, or suffer many things in his outward parts, or faculties without the consent of his will; in consequence whereof a man put in that condition is so far from sinning (sin taken in the proper sense for a volutary act of the will) that according to S. Austin, he neuer need say to God *forgive us our sins*, for sin vnless it be voluntary contractes nothing of guilt, that is, ther's no sin taken in the proper sense without a free consent of the will.

per legem iustitia: ergo  
Christus  
gratis mortuus: unde  
Aug. insert  
contra Pelagi Si per  
naturā iustitia: ergo  
Christus  
gratis mortuus: ergo  
scandalum  
crucis euacuatum est.  
\* Isa. 5. v. vobis, qui  
dicitis malū  
bonum, &  
bonum malū, ponentes  
tenebras  
lucem, & lucem  
tenebras, ponentes  
amarum in  
dulce, & dulce  
in amarū.

as ship of it self can descend, but not ascend: so a man by the power of his own free will can fall into, but cannot rise from sin. The works of nature (c) can cast him down, but the works of grace only can raise him vp again; that he is a seruant of sin, and freed of iustice is his own free act: but that he is freed of sin, and a seruant vnto iustice, is the work of grace through IESUS-CHRIST; and indeed if the works of nature were sufficient enough to raise vp a sinner vnto iustification of life, Christ had dyed without cause. Furthermore besides this bondage, there be sundry other euil things, which the deuill hath made of sin: for he that sinneth speakes \* good of euill, and euil of good, puts darknes for light, and light for darknes puts bitter for sweet, and sweet for bitter, goes far from the springs of liue

wa-

(c) God said by the mouth of his Prophet Ose. cap. 13. *Perdition is thine, O Israel, onely in me is thine help*, whereby is clearly evidenced, that the euils which happen, come of our own procurement in regard of the sinnes we commit, which do not proceed from God, who cannot be the author of euil, as it is an euil worke, though according to the Prophet Amos cap. 3. he is cause of punishment due to sin, which is called *malum poena*. But God punisheth in order to amendement in this life, and iustice after death: so that those which amend their life, need not feare the diuine iustice after death.

waters, and dyes in the waters of vn-  
clean delights: that is to say a sinner  
preferreth wickednes to godlines, igno-  
rante to knowledg, vice to vertue, and  
death to life, for as much, as he forsa-  
keth God his creator without whom  
nothing can be lightened, sweetened,  
sanctified, quickened; know therefore  
says the holy Prophet Ieremy cap. 2. and  
Behold, *o sinner, that it is an euil thing, and  
bitter, that thou hast forsaken God thy lord,  
which is an infinit treasure of good things.*

The deuil makes a couenant with e-  
very man that sinneth (which is like the  
league<sup>e</sup> of Naas the Amonite 1. Reg. 11.)  
on condition, that he may thrust out his  
right eye, that is, his obedience to God,  
and his loue to spirituall things, which  
is a very ill agreement, in regard it spoi-  
leth him of knowledg, grace, and glo-  
ry; a chess player by one negligent re-  
mouall, or touch of his men a mill often  
times loseth the whole game, and the  
whol gaine too: euen so one sin de-  
stroyeth much good Eccles. 9. for euen  
*When a iust man turneth away from his iustice,  
and committeth iniquity all his iustice,  
that he hath done shall not be remembered, but  
in his transgression, that he hath committed,  
and in his sin, that he hath sinned, in them*

\* 1. Reg. 11  
Naas inter-  
pretatur ser-  
pens, & sig-  
nificat dia-  
bolum.

shall he dye *Ezech. 8.* That is: when a sinner does not cast away from him his wickednes, wherby he hath taken the couenant of the deuil, and turne to God with a new heart, and a new spirit, but die in the bitternes of his soul, he shall lose all the fruit of his good works together with the glory of Heauen. Neither are these all the euill things, that the deuill hath made of sin: for the burdens which he layes on the shoulders of him, that sinneth mortally are most heauy, and grieuous: and albeit, that for the present, they seem sweet, and light, yet afterwards they press him down: as he, that in water drawes a log of wood feels not the full waight thereof till he come to land: so the burden of a sinner is not felt in the waters of fleshly delights, and the pleasures of this life, but when he shall goe out of them, that is, when he shall depart out of the world, he will find the (a) water, in which he delighted, as bitter, as wormwood, and the load that sin laid on his neck so heauy, that it will suppress him suddenly; for as lightening descends from Heauen in the turne of an

(a) S. Iohn Apoca. 8. saith that the waters destroy many, that is, worldly delights, which after death are made bitter.

an eye: so a sinner will fall down into hell in \* a trice, which is the place of diuine execution in punishment of transgressions. As earthly kings haue faire lodgings for the entertaining of the good people, and dark prisons for the punishing of malefactours: so the king of glory, that is exalted aboue all Princes of the earth, hath goodly pallaces for delighting such, as do well, which is Heauen, and dungeons of vtter darknes for tormenting of those, that doe euill, which is hell, where the wicked experience in bitter sufferings, the power of him whose mercy in bountifull gifts they haue despiced: as he that walketh in iustice, and shutteth his eyes from seeing euill, shall dwell on high with God in full enjoyment of all good things: so he that deuiaeth from the waies of godlines, and delighteth in the pathe of iniquity, when the number of his life is cut of (e) shall dwell below with the deuil in deuouring fire, and euerlasting burnings, which is a death without dying; and sorrow without ending;

\* Job. 31. in  
puncto dis-  
cedunt ad  
inferos. Et  
Luc. 10. vi-  
debam Sata-  
nam sicut  
fulgur de ca-  
lo cadentem.

(e) The Prophet Isaías cap. 33. expressing the punishments, which the wicked endure after their death, speaketh to sinners thus, *Who among yee can endure to dwell with the deuouring fire? who among yee with euerlasting burnings?* Wherefore S. Gregory saith that the death of the wicked, is an euerlasting death.



\* S. Gregor.  
*vis miseria  
 mors sine  
 gloria.*

\* Job. 14.  
*undiq; ter-  
 rebunt eum  
 formidines.*

ding; for death there, is alwayes \*be-  
 gining, and sorrow neuer ending, in re-  
 gard the deuouring fire is for euer  
 burning, and no deliuerance from hell,  
 which is a laborynth in the mids of the  
 earth, though easely entred into, yet af-  
 fordes no guid, or thread to direct out  
 againe, and the windings, and turnings  
 therof minister nothing of pleasure : for  
 brimstone is scattered in euery walke, \*  
 and trouble, anguish, feares, together  
 with dispaire, and horrible confusion be  
 on euery side, hope of blessednes being  
 rooted out of this dwelling; yet though  
 there is no regress out of this labyrinth  
 full of all miseries; howeuer not euen  
 the wickedest man, is necessitated to en-  
 ter into it : for God desireth not the  
 death of the wicked, but that the wic-  
 ked turne from his way and liue *Ezech.*  
 33. and when the wicked casteth from  
 him all his transgressions, that he hath  
 committed, he shall surely liue, and shall  
 not dye *Ezech.* 18. (f) God ceaseth  
 from his iust vengeance, when man  
 turneth to humble repentance; if we  
 would

(f) According to S. Prosper l. sent, or S. Aug. there is no di-  
 uine vengeance, if human vengeance goe afore; that is God will  
 not aueng himselfe of us, if we will do vengeance on our selues  
 by fasting, praying &c.

would judge our selues, we should not be judged *Cor. 11.* that is, we should not be tormented in hell, if on earth we would examine our selues, acknowledge to God our infirmities, punish our transgressions in the Sacrament of Penance, master fleshly lusts, and abstain from the pleasures of this life, vnto the exercise wherof conduceth much an often reflexion on the greiuous torments, and euerlasting afflictions, which the damned endure; a serious thought of hell encourageth vs to fight valiantly against the deuil, considering, that if we be overcome of him, he will lead vs captiue thither, and no ransom shall be accepted for our deliuerance out of his tyranny. Often serious thoughts of hell enable vs to subdue the lusts of the flesh, and despise the pleasures of this world, seeing that, if these reign, and bear rule we must of necessity giue our members as weapons of iniquity vnto sin, that brings death: for they be the deuils instruments whereby wickednes is committed vnto the killing of our souls: in consequence of which it is manifest madnes to take a sword, and fall vpon it, as Saul, and his armour-bearer did: that is, to run wilfully after vn  
clean

clean delights, which are the devils swords, that destroy as many souls, as fall vpon them: if a child of one year will refraine from the milke, which it delighteth in, when at weaning time vnfauoured bitterness is applied to the breasts of the nurse: much rather a man come to the age of discretion ought to abstaine from wanton pleasures, considering they shall make him dye in the bitterness of his soul vnto euerlasting damnation. And who in reason can tast a thing \* which tasted, bringes eternall death. Moreouer often serious thoughts of Heauen strengthen vs mainly against sin, for as much as nothing of vncleanes, be it coueted in the heart, vttered with the mouth, or exercised by outward works, can haue admittance there: But as sin is the devils sword, that sendes souls into hell: so is it Gods sword, that gards the way to the tree of life Gen. 30. And suffers no sinner to enter into Heauen. Wherefore if the wickedest man, that breatheth vpon the earth will take Heauen into his serious consideration he must of necessity abhorre, and cast away his wickednes, which obstructs the passage thither, that is, depriues him of the *Summum*

\* 6, Nūquid  
potest ali-  
quis gusta-  
re, quod gu-  
statum af-  
fert moriem.

*bonum* \* which is the fountain of all good things : for Heauen is a glorious City, a secure dwelling, and a country, that \* aboundeth in all delights ; in Heauen the iust shall be deliuered from the bondage of corruption, into the glorious liberty of the son of God. *Rom.* 8. in Heauen the iust shall shine as the sun *Mat.* 13 in Heauen the iust shall be in the hand of God, and no torment shall touch them *Sap.* 3. in Heauen the iust shall haue fullnes of joy *Psal.* 16. and lack nothing, they shall be cloathed with robes of immortallity ; they shall hunger no more. Liue bread, that descended from Heauen shall be their meat, neither shall they thirst any more : the water, that springeth vp vnto life euerlasting, shall be their drinke, they shall endure no tormenting heates: the wings of the almighty shall couer them. They shall suffer no cold : the sun of iustice shall warme them ; they shall desire no sleepe : the bright rayes of the diuine majesty shall expell darknes from their rest: the things which eye hath not seen, neither eare heard, neither come into mans heart, God hath prepared for them, that loue him *1. Cor.* 20. The sins  
which

\* *Aug. quid per multa vagaris & hominibus, querendo anima tua & corpori, hic anima summi bonum.*  
\* *Iudic.* 18. *tradit nobis locum (caelum) in quo nullius rei est penuria.*

which drive away thoughts of Heaven are seaven especially, named capitall vices in regard they be the heads of all others, for example Pride, Auarice, Luxury, Enuy, Gluttony, Anger, slothfullnes, or wearines in the exercise of good works.

CHAR. XXIX.

OF

PRIDE

THE CONTENTS.

Pride the first sin, that came into the world: Lucifer, and the confederat Angels putt vp with the brightnes, and excellency of their own nature became proud; whereby they fell from sanctifying grace, which they had receiu'd in their creation: the Angelicall pride was an inordinate desire of dominion ouer all other creatures, and of independence in gouernement euen of their Creator. God resisteth the proud, and exalteth the humble.

\* *Definitur  
superbia in-  
ordinatus a-  
mor propria  
excellencia.*

\* *Eccles. 10.  
initium om-*

**P**ride is an inordinat loue \* of selfe excellency, which is the \* Origen of all euill

euill affections. For the proud man turneth his heart from God, and disdaineth to be \* counted as other men: wherefore he is indeed, as other Angells, which putt vp with pride because of their eminency, and inordinately carryed away with the greatnes \* of their brightnes coueted equallity with their maker as to similitude (a) in order to dominion, affecting, as it were, with tyrannicall arrogancy rule, and authority ouer all things created by him, and independence in gouernment euen of him their lord: and therfore God gaue them vp to their own lusts (b) vnto spirituall vncleanes: for they were perfect in

*in peccatis  
est superbia  
unde Chrys.  
sost. tolle, in-  
quit, hoc vi-  
tium ut non  
velint ho-  
mines homi-  
nibus pre-  
flare, & sine  
labore case-  
ra vitia re-  
secantur.*

*\* Luc. 18. dixit superbus Phariseus non sum sicut ceteri homines, ergo, inquit, S. Bernardus sicut ceteri demones.*

\* *Ezech. 28. eleuatum est cor tuum in decore tuo.*

(a) S. Cyprian l. de ieiunio, & tenta. Christi. Ascribes the cause of the deuils ruine vnto an ambitious desire of dominion: and S. Austin l. 14. de ciuit. c. 11. speaketh thus in order to the fals Angels. *That proud Angel, and therefore enuious (for enuy is not properly the cause of pride, but pride is the cause of enuy) by the same pride, turning from God to himselfe, and ambitiously seeking rather to haue subjects, then to be subject, fell down from Heauen*: he inordinatly coueted rule ouer all other creatures: and doubtles the Angels, that fell neuer went about to equall God, as to diuine perfection, knowing by the light of nature the impossibility of such an enterprize.

(b) S. Austin l. 14. de ciuit. saith, that a deuil is neither a fornicatour, nor a drunkard, but he is proud, and enuious: though deuils perswade men to commit carnall sinnes: neuertheless their proper sinnes are spirituall.

sanctifying grace from the day, (c) of their creation till pride was found in them, which plainly euinceth their mutability both in order to their vnderstanding, and will, in regard they were made perfect both in the one, and in the other vnto saluation, though through the flexibillity of their own free will they vsed ill their receiued sanctification against the diuine will, vnto damnation: as those euill Angels, lifted vp with arrogancy inordinarily desired to haue subjects, and not to be subject (according to the great Dr S. Austin) so wanton schollars blown vp with an actiuity of their own witt, ambitiously couet

(c) According to S. Austin l. 12. de ciuit. the Angels receiued grace together with their creation: and S. Basil in psal. 32. affirmes, that the Angels in their first making, or being, were indued with inward sanctity; again the Prophet Isaías c. 14. saith expressly, that Lucifer was the son of brightnes before he was brought down to the graue of vtter darknes. *How art thou (saith the sacred text) fallen from heauen Lucifer, son of the morning....yet thou saidst in thyn heart, I will ascend aboue the height of the clouds, and I will be like the most high.* This doctrine is so Catholick, that the famous Faculty of Sorbon Doctors, haue counted the contrary as erroneous. Besides S. Austin l. 1. de cor. & gra. c. 10. expressly teacheth, that the Angels were created in a state, wherein they might merit, or demerit: *We profess profitably, saith he, because most certainly we belieue, that God did so ordaine the life of Angels, and men, that first he might shew v what the free vwill of the one, and the other vvas able to do, and afterwards shew the power of his helping grace.*

couet to haue disciples, and to teach all others. A keeper of sheep no sooner puts the tinckling bell about the neck of any one of them, but it suddenly striueth, how poor soeuer, to go before, and lead all the flock: euen so God bestowes on man a talent of learning, which no sooner beginnes to tinckle, and sound in his eare vnto delighting him, but he lifteth vp his thoughts aboue \* the height of the clouds, and endeauoureth to sit vpon the mount of the congregation, as Lucifer did *Isay. 14.* that is to say, arrogantly affecteth knowledg about, and rule ouer all others, though very many of the congregation exceed him euen in that talent, whereof he is proud: which kind of pride is a thing, as vnnaturall, and monstrous as if a toad should be borne of a woman: and such a vaine glorious vaunter <sup>(d)</sup> of the gift his maker hath giuen him, is sick of health, and dyes of a soueraigne medicine. Likewise God giues vnto some men great abundance

M

of

\* *Isa. 14. ascendam super altitudinem nubium, Et ero similis altissimo.*

(d) According to S. Gregory, those which proudly vanit of the grace, that God giues them, kill themselues, not with a sword, but with a soueraigne medicine: in regard that God giues vs grace vnto healing of our wounded souls, and through pride is lost, and therby our wounds grow mortall,



\* Seneca, si  
videamus  
murem do-  
minari velle  
alijs muri-  
bus, nūquid  
risum te-  
neas.

\* Gen. ut  
essent sicut  
dij cognosce-  
tes bonum,  
& malum.

of wealth, which through ill managing blowes them vp vnto dominiering ouer, and despising all others, that be not equall with themselves in riches: which is a thing \* as ridiculous, as to see one mouse alone lorde it ouer all other mice: for as euery mouse is euery mouses companion, so euery man is euery mans fellow, seeing that by the law of nature euery man is euery mans neighbour.

As the beginning of the first Angels pride was an inconsiderate enterprize to make himselfe like *The most high* in dominion: so the beginning of the first mans pride was an inordinate desire to make himselfe like *The most high* \* in knowledge, and God the most high brought both their prides to condigne punishment excluding the one from his heauenly, the other from his terrestiall paradise: yet for as much, as Adam the first man was less culpable being a weaker vessel, (e) then Lucifer the first Angel, the diuine mercy led him, together with

(e) S. Gregory l. 9. mor. teacheth, that the spirit of Angels sinned irreparably, for as much, as they had more strength to conserue their integrity, and therefore he teacheth again l. 32. mor. c. 18. that an Angel was damned without pardon, because he was created exceeding great, and powerfull, to stand against wickednes.

with his consort vnto repentance, whereas the diuine Iustice without delay sent the other together with his associates into deuouring fire, and euerlasting burnings, whereby their beauty was defiled, their brightnes couered with darknes, and their pride turned to malice, and enuy, and of Angels made deuils, which hate God, as the chastiser, or inflictor of their torment, and euery man, as the adopted heir of that blessednes whereof they were iustly disinherited: and tis hard to tell whether their hatred against God, or their enuy against man is greater; to the dishonour of God they powre out curses, blasphemys, and all abominations: to the destruction of man they employ all crafty dealings: seeking whom they may bring into the snares of perdition; they deal cunningly with men, as crows deal with nuts, the fruit whereof they couet: for as these take vp nuts, which they cannot break on the ground, and lift them on high to let them fall against stones: so the deuil strius to lift vp such, as they cannot master while they be on the ground of humility, to honours, riches, and dignities, that so eleuated he may bring them into the

\* *Proverb.*  
 17. *qui alt-*  
*tam facit do-*  
*rum quarit*  
*ruinam.*

\* *S. Prosper*  
*non perme-*  
*itur in alti-*  
*tudinē Dei,*  
*nisi per hu-*  
*mitatem,*  
*& cui ap-*  
*propinquat*  
*subditus ab*  
*eo recedit*  
*elatus.*

snare of pride, and let them fall down into the pit of euerlasting miseries. Buildings of riches, honours, and dignities made without the \* foundation of humility are like fair high houses, that want competent walls, and pillars to support them, and consequently must fall of necessity to vtter ruine. Besides God resisteth the proud, and giveth grace to the humble, that is, his mercy translateth \* into Heauen such as humble themselves, and casteth down into hell those, that exalt themselves. As waters descend from the mountaines into the vallies: so diuine gifts come from about vpon the humble. Wherefore o Christian man humble thy selfe vnder the mighty hand of God, that he may exalt thee in due time: be sober, and watch: for thy aduersary the deuil, as a roaring lyon wa'keth, seeking whom he may deuour *1. Pet. 5.* and the greater thou art in wealth, dignity, and place, the more humble thy selfe, and thou shalt find mercy with blessednes before thy maker (*f*) as pride is an euident sign of reprobation, so humility is a manifest token of predestination.

CHAR.

(*f*) *S. Gregory* saith, that pride is an euident sign of reprobation, and contrary wise humility a most clear token of election to glory.



# CHAR. XXX.

OF

# COVETOUSNES

## THE CONTENTS.

No greedines is vnfitiable, as an inordinat loue to worldly riches; a couetous man is but rich in imagination, a meer dreamer, that waken'd out of his sleep by death findeth nothing of all his riches to carry with him: vertues, and holy sciences be mans proper goods. worldly wealth in it selfe is not euill: a rich man that diſtributeth the ſuperfluities of his temporall fortune to the poor profiteth his ſoul vnto iuſtification of life: Christs example hath rendred pouerty eſtimable aboute worldly riches.

\* Eph. 5. di-  
mitta app-  
lantur ido-  
lorum ſerui-  
tus.

**C**ouetousnes is an inordinat deſire of riches, which are the ſeruice \* of Idolls, in regard the Couetous man turnes Idolater of his goods, thinking, that felicity ſtandeth therein \* as Idolaters, ſaith S. Chryſoſtome, encloſe Idolls in temples: ſo couetous men encloſe, and defend with barrs, and lockes gold, and ſiluer, pre-

\* Chryſoſ.  
64. in mat.  
ſicut ſilo-  
rum, inquit,  
temples, ſic  
auri aurii  
clauſtris, &  
ueſtibulis ſe-  
pimus &c.

\* *Plutarchus*  
*in quas.*  
*Gracis.*

\* *Auari ita*  
*clausos om-*  
*nibus volūt*  
*benignitatis*  
*fontes, ut*  
*quod est in*  
*sordido cha-*  
*ractere apud*  
*Theophra-*  
*stum) neque*  
*salem alijs*  
*commodent,*  
*neque illic-*  
*ium.*

paring in the room of temples chestes,  
 and afterwards adore their shut vp  
 treasure, and chooſe rather to loſe their  
 eyes, or life, then any part therof. They  
 be like vnto a certain people \* called  
 Æneani, who were perſwaded by their  
 Oracle, that they ſhould be ſpoiled of  
 their country, if they gaue away the leaſt  
 parcell of it: for though they ſee their  
 brother to haue need: neuertheleſſ \*  
 they ſhut vp their compaſſion from him,  
 as if they were to loſe all their goods  
 by parting with the leaſt piece of coyne  
 to the helping of him: beſides there is  
 no more (\*) vnſatiable greedines, then  
 is the loue of mony: as the matter of fi-  
 re is, ſo it burneth, and according to  
 the aboundance of riches the deſire  
 thereof increaſeth, and cannot be ſatia-  
 ted: for as wine ſhut vp in a veſſell  
 quencheth not the corporall thirſt: ſo  
 mony locked vp in a cheſt neuer put-  
 teth out the fire of avarice: the ſoul  
 which is the cabinet of loue (becauſe of  
 its ſpirituality) cannot be filled with  
 mony, no more then the cheſt, that is  
 the cabinet of gold, can be filled with  
 loue

(\*) According to Iſidorus l. 2. *de ſummo bono*. The thirſt of a  
 couetous man is neuer ſatiated: the more he has, the more he co-  
 ueteth,

loue in regard of its corporallity, there being nothing of proportion between a corporall, and spirituall thing; again, he that loueth riches inordinately shall be without the fruit thereof *Eccles.* 50. no good comes to the owner thereby, but the beholding of, or wallowing in them, as did the (b) couetous Emperour Caligula.

A warran keeper after he hath made his ferret very hungry, then he fowes the mouth, and puts it into a cunny-burrow, where the famished beast tumbles among, scratches with its nailes the rabbits, but cannot deuour any one to the satiating of hunger: the like stragem the deuil vseth with the couetous man: he stirreth vp in him a vehement loue, and an vn-satiabie greedines to keep vp riches, but lets him not haue the enjoyment, as to vsing them: \* nor saith, *S. Cyprian ep. 2.* the couetous man vnderstandeth, that to be confined to gold, and to be possessed by, rather then to possesse his treasures are but honourable punishments. Hereby appea-

\* *S. Cyprian epif. 2. nec intelligit miser auarus speciosa esse sibi supplicia auro se alligatum teneri, & possideri magis quam possidere opes.*

M 4 reth,

(b) *Tranquillus* writeth of the Emperour Caligula, that he made a spacious room to be spread all ouer with heaps of gold, and his chief delight was to walke in the mids of them barefoot, and therein also to tumble himselfe.

\* *Pfal. 75.*  
*dormierant*  
*fermium*  
*suum, & ni-*  
*hil impene-*  
*runt omnes*  
*viri diuitia-*  
*rum in ma-*  
*nibus suis.*  
*Et Job. 27.*  
*diues: cum*  
*dormierit,*  
*nihil secum*  
*auferet: a-*  
*periet oculos*  
*suos, & nihil*  
*inueniet.*

reth, that the poor man, that dreame h  
a dream, that he hath found a mine of  
gold, is as rich, as the couetous man,  
that hath chests filled with wealth,  
which he vseth not: and indeed he that  
is couetously rich is a very \* dreamer: the  
time of his dream is the night of this  
present life: the time when he wake-  
neth is the hour of death: the dream is  
selfe a vain deluding imagination, that  
he abounds with worldly treasures; for  
death comes with his dart, opens the  
door of his soul, and seising on him,  
says, that he must depart suddenly from  
his goods, where with wakened out of  
sleep, and perceiuing an vnauidable  
necessity of his departure looks on euery  
side thinking to beare somthing away,  
but finds nothing: only he sees to his  
greife, and sorrow, that he was but rich  
in his imagination, and that the multi-  
tude of riches, in which he delighted  
were turned into a dream. Furthermore  
the rich man is like vnto a dog, that fol-  
lowes two men, and tis not perceiued to  
which of either he belongs till they  
part themselues, but then the dog goes  
with him, that is his own master: for  
till the rich man departs this life tis not  
known whether the riches he enioyes  
be

be his, or the worlds goods: but their stay with the world after his departure giues euidence enough to beleue, that the world, and not he had the supream dominion ouer them; neither are worldly riches properly (c) the goods of man: for such only be his proper goods, as are within his soul, namely vertues, and sciences, or within the body, for example, health, strength, beauty: as a wall is not denominated white of whiteness abiding in a subject distinct from it; so no man can be named properly rich in regard of temporall riches, these hauing nothing of inward connexion with either body, or soul. Outward worldly goods be properly called goods, fortune, and in reason such frail treasures ought not to be counted mans goods, because they turn him from the supream good, which is God: because they draw him to vice, and hinder his aduancement in vertue: because they are thornes, which choke the good seed of the Euangelicall sower, that is, the word of God, rendering it vnfruitfull: fillles the soul with vnprofitable desires:

(c) According to S. Ambrose mercy only accompanies man after his death, and the riches, which he cannot carry to his grave, he ought not to be counted his proper goods.



fires: prick, teare, and pine away the body through tormenting cares: and lastly bringes poor man into the pit of the deuill: for they that will be rich, saith the Apostle, 1. Timor. 6. *fall into temptation and snares, and into many foolish, and noisome lustes, which drawn them in perdition, and destruction.*

A ship, that is fastened to the earth cannot sail to the haue, she tends to: euen so a man whose affections are fixed on earthly riches cannot pass to Heauen, which is his haue, in regard the ship of his soul stickes fast to the ground of worldly treasures: howeuer riches in themselues are not euil: as the poor labourer, that spreads fatt dung abroad ouer all his seild, renders it fruitful vnto <sup>(d)</sup> bringing forth much corne: so the rich man that distribut's his riches to such, as be in necessity, profits his soul vnto iustification of life: but who is he, that vses well his riches, which he might abuse? who is he, that might doe euil with his gold, and hath not

<sup>(d)</sup> According to the holy Scriptures, Almes deeds deliuer from sin. The holy Prophet Daniel counsell'd Nabuchodonosor to redeem his sinnes by giuing almes: and to releiue the poore is a counsell Christ himselfe gaue, saying *Giue vnto the poore, and thou shalt haue a treasure in Heauen.*

*Char. XXX. of Conuersion.* 287

not don it, might offend, and hath not offended? who is this blessed rich, which is found without blemish, and hath not gon after riches, nor hoped in mony, or treasures wherby so many are destroyed? who is he? for he is an example of glory, and his goods be established in our lord, and all the Church of Saints shall declare his almes *Eccles. 31.* the blessed rich is he, that maketh himselfe poore hauing great riches: or he that of his little subitance is not afraid to giue a little almes. In the law of Moses the old Tobias was blessedly rich: he gaue the first tenth part of all his goods to the Priests the sonns of Aron: another tenth part he sold, and euery yeare bestowed it in good vses at Ierusalem: the third tenth part of his goods he distributed among them, to whom, it was meet: he powred out great almes to his brethren, and gaue his own bread to such, as were hungry, and his own clothes to those which were naked. *Tob. 10.* likewise Zaccheus was blessed in riches, that gaue halfe of his goods \* to the poor, because saluation came therby to his house. *Luk. 19.* and that almes laid vp a good store for him selfe, in regard it deliuered him from death, and suffe-

red

\* *Qui miseretur pauperi beatus erit; beatus, qui intelligit super egenis, & pauperem; id est, qui prouidet egenis, & pauperibus.*

red him not to come into darknes. In the law of grace the primitiue Christians were the blessed rich : for many, which were possessors of lands, or houses sold them, and brought the price, and laid it down at the Apostles feet, and it was distributed according to the necessity of each one respectiuely. *Act.* 4. and down from the Apostles to the present times the Church hath produced numberless numbers of blessed rich in euery age respectiuely, and our country of England makes a larg claim to the blessed rich, as euidence the many beautifull Churches, sumptuous Monasteries, goodly Colleges, and famous hospitalls, which the almes of its primitiue Catholick Christians haue erected in the honour of God, his glorious Virgin mother, and other blessed Saints. But truly the modern haue much surpassed euen the primitiue Catholick Christians of this Iland for as much, as they haue gladly born the yoke of persecution, patiently endured the spoiling of their goods, and willingly suffered banishment taking vp their Cross of tribulation after the example of their heauenly Master the son of God, that descended from Heauen to exalt, and render

der pouerty estimable beyond worldly treasures; for coming into the world he made choice \* of a poor Virgin in the furnace of pouerty, of whom he was made man, and in lieu of a glorious palace futable to the king of glory at his first entrance into the world, was lodged in a stable: in room of rich mantles was wrapped in poor swadling cloathes. In stead of a bed of state he was laid in a crath, or manger; and while he was conuersant on earth, he had not wheron to rest his head; besides at his departure out of this world he was stripped of all cloathes. Wherefore tis a great abuse, saith S. Bernard, and manifest madnes if we shall \* couet to be rich, for whose sake the son of God made himselfe poor.

\* *Elegit in camino paupertatis, ait Propheta.*

\* *S. Bernardus magna abusio: ut quis diues esse velit, pro quo Deus pauper fieri voluit.*

CHAR.



CHAR. XXXI.

OF

V S V R Y

THE CONTENTS.

To lend vnto vsury is forbidden by the law of nature, the written law of Moyses, and the Evangelicall law of Christ. The ancient Iewes by diuine dispensation lent vpon vsury to the Cananites; to lend for a spirituall gain precisely implies nothing of vsury, nor to exacte, or receiue temporall gain either in regard of gain that ceaseth by, or dammage that comes of loan precisely. Those, which lend money, or other commodities, that consume in vsing transfer the dominion thereof vnto the borrowers, in consequence of which *Mutuum*, loan; differs from letting, or setting to hire. The condition of vsurers is miserable.

**U**Sury, which comes of couetousnes taken in the proper sense implies lucre, that is, gain gotten, exacted, or coueted of the loan of money principally, and precisely about the Capitall sum, or of some other thing, which through

through vsing consumes away, namely  
oyle, corne &c. about the capitall stock.  
Here the particle *lucre* denotates reall  
money, or a vantage, that carries the  
price, or valeu of true money: for he,  
who lend's to an other man with intent  
onely to make him his friend, or to  
keepe him from being his Enimy, or  
lends meerly to prevent an vniust ve-  
xation, does not commit vsury, since he  
reaps thereby nothing of lucre, that  
bears the price, or valeu of money, be-  
cause the motiues of such loane be spi-  
rituall, in consequence of which the lu-  
cre, that comes of them must of necessity  
be \* spirituall also. The particle *prin-*  
*cipally* makes the primary, or principall  
intent, and aime of receiuing encrease  
about the Capitall to be a requisit ne-  
cessary to the guilt of vsury: and indeed  
a secundary, or less principall intention  
of gain has nothing of wickednes; for  
exāple t'is lawfull to serue the Church,  
or the chief Prelate of a Church with a  
secundary, and less principall intent in  
order to the obtaining of a benefice for  
his seruice; likewise t'is lawfull to cele-  
brate, or heare diuine seruice vnto re-  
ceiuing daily distributions, or to serue  
God in hope, and in regard seconda-  
rily

\* S. Math. c.  
15. & cen-  
suplum ac-  
cipietis &c.  
hic sacerdos  
intelligi-  
tur de lucro  
spirituali.

\* Psal. 118.  
*inclinavi cor  
 meum ad fa-  
 ciendas in-  
 stituciones  
 tuas propter  
 distributionē,*

rily of worldly rewards and enioy-  
 ments \* which is the doctrine of the  
 Council of Trent sess. 6. can. 3. The  
 particle coueted is inserted in this cha-  
 racter, or definition, because vsury does  
 not consiste onely *in opere*: in the recei-  
 uing of vnlawfull interest: or *in ore* in  
 the exacting thereof, but also *in corde*, in  
 the desire, and coueting of it: (whence  
 comes the distinction of real, and men-  
 tall vsury) for S. Austin defines sin,  
*Factum vel dictum, vel concupitum contra  
 legem Dei*: that is, sin is a transgression of  
 the law of God either in deed, word, or  
 thought. By the particle precisely is  
 meant, that in the lucre, or gain, which  
 comes of lending is the consistency of  
 vsury: for a man that has a sum of mo-  
 ney design'd, and ready at hand for  
 traffick in a certain, or probable way of  
 encreasing his riches lawfully, and not-  
 withstanding all this, of his good will  
 (which is charity) lendes the same sum  
 to a neighbour, that is pressed with ne-  
 cessity, he does not commit vsury in  
 coueting, exacting, or receiuing interest  
 about the Capitall, because lucre inue-  
 sted with that circumstance comes not  
 precisely of lending, it being rather a  
 recompense vpon an other scoare cal-  
 led

led by diuines *lucrum cessans*, lucre ceasing, which may be lawfully exacted, or sould, without incurring vsury. Neither matters it, that the gain expected from money, that is actually ready, and deputed to trafficke is vncertaine because, of the many casualities, whereby it may be obstructed: for a fisher man does not commit the sin of vsury, that selles a cast, or draught with his net, though nothing of benefit arise thereby to the buyer, and indeed the profit is vncertaine according to the Apostles answer to Christ. Luc. 3. *Domine per totam noctem laborantes nihil capimus*. Master wee haue trauailed all night launcing into the deep, and letting down our nets to make a draught, and haue taken nothing. Again tis not vsury to receiue, exact, or couet vantage aboue the capitall in regard of prejudice precisely suffer'd by the loan thereof, and this Diuines call *damnum emergens*, dammage that comes of loan precisely: and truly no man is bound to pleasure his neighbour to the prejudice of himselfe; in consequence of which, a man for example, that lends a sum of money out of good will, and thereby receiues dammage, may lawfully receiue moderate

N

in-



interest vnto compensing his loss: for this is not to encrease his riches in vertue of the loane precisely, but to reparaire the damage suffered thereby, which is the doctrine of S. Thomas q. 78. ar. 2. ad 2. And the common assertion of Catholick Doctours. Besides Pope Leo the tenth in consideration of *damnum emergens*, hath defin'd in the Council of Laterain, that the publick banks named *montes pietatis*, mounts-piety, containe nothing of euil, and that they may iustly exact, and receiue something of moderate encrease about the capitall in respect of the expences where vnto they are liable, which in earnest are great, for they require a spacious house together with conuenient rooms for the receiuing of pledges; likewise they entertaine many seruants in order to sundry offices, namely, to receiue, price, distinguish, and conserue the pledges, to call in, pay out moneys, and to take, keepe, and giue accompts of affairs; whereby is plainly euenced that the mounts-piety are subject to great expences, in regard whereof they may lawfully exact, and receiue something of moderate interest about the capitall: for *Aequum est vt nulli sua*  
pie-

*pietas noceat* : moreouer tis a rule in law, *qui ſentit commodum debet etiam ſentire onus*. The particles moderat interest is added, becauſe thoſe are guilty of vſury, which in taking of interest vpon the ſcoar of *damnum emergens*, or *lucrum ceſſans*, doe not what is lawfull, and right, do not ſhew mercy vnto the poore : do not reſtore the pledges to their debtours, but contrary wiſe oppreſſ, and tye them to hard conditions, and bargans, and exact immoderate interest vnder ſpecious pretences of *damnum emergens*, or *lucrum ceſſans*, which is a meer colour of ſeeming equity, that ſerues as a cloake to palliate, that is, to couer, or hide vſury, and palliated vſury is no leſſ deteſtable, and execrable in the ſight of God, then if it were outwardly apparent: for all manner of vſury taken in the proper ſenſe is vnlawfull bearing the guilt of deadly ſin: 10. the old law forbid's it *pl. 14. Lord who ſhall dwell in thy Tabernacle, who ſhall reſt in thy holy mountaine....he that has not giuen his money vnto vſury*: from this ſacred text the Council of Nyce infers a diuine precept condemning vſury: again tis forbidden *Exod. 22. If thou lend money to my people* { ſaith God by the mouth of his Prophet)

phet) that is to the poore with thee  
 "...thou shalt not oppress him with usury: ne-  
 uertheless the ancient Jews Deut. 23. had  
 a priuiledge by diuine dispensation to  
 lend vpon usury vnto a stranger, that is  
 to an enemy, whereby were meant the  
 Cananites, and Amorits, whom God  
 commanded the Israëlites to destroy  
 lest they should be a meanes of their  
 ruine, and according to S. Ambrose l. de  
 Tob. c. 15. *Vbi ius belli, ibi ius usuræ* in  
 consequence of which since the Israëli-  
 tes might kill the Cananites, and Amo-  
 rites without sinning, they might law-  
 fully spoile them of their riches: and  
 since God *de facto*, as *Dominus vniuerso-  
 rum*, supream lord of all, granted the sa-  
 me Israëlites leaue to depriue the Eglyp-  
 tians of their gold, and silver vessels, it  
 ought not to seem a strang thing if he  
 tolerated \* the loan of money vpon u-  
 sury. 20. tis forbidden in the new law  
 Luc. 6. *Date mutuum nihil inde sperantes*,  
 lend hoping nothing thereby; The lat-  
 ter particle of this sacred Text, namely,  
*hoping nothing thereby*, implies an absolute  
 precept, though the particle *lend*, that  
 goes before, importes counsell onely,  
 and the sense, and meaning is, lend, but  
 in vertue thereof take, exacte, or couot

no-

\* S. Tho. q.  
 78. ar. 1. ad  
 2. & q. 13.  
 de malo ar.  
 4. ad primū  
 cui subscri-  
 bunt Cai-  
 tanus & So-  
 to, ait, Ju-  
 daeis non fuit  
 se concessum  
 exigere vel  
 recipere usu-  
 ras ab alie-  
 nigenis tan-  
 quā alicquid  
 in se licitum  
 sed permis-  
 sum, seu to-  
 leratum, quo  
 pacto tolera-  
 batur inter  
 illos libellus  
 repudiij cau-  
 sa maioris  
 mali cuitan-  
 di.

nothing of encrease ( aboue the capitall ) that is of interest, that carries the price, and value of money, 30. Vſury includes an intrinſicall malice, in conſequence of which tis forbidden by the law of nature: and indeed tis againſt the dictates of naturall reaſon to exacte lucre of a thing, that is not ones owne neither as to the dominion, nor vſage thereof: but he that lend's, for example, money, wine, oyle which through vſing conſume away \* transfers the dominion, and the vſe thereof from himſelfe, wherefore tis manifeſt iniuſtice to exacte, or contracte for lucre aboue the capitall ſtock, that is lent, and herein preciſely lies the conſiſtency of *mutuum*, loane: Beſides tis vnlawfull to exacte interest of fruit from a thing, that is vnfruitfull, and wholly barren of it ſelfe: but for example \* money cannot bring forth money being in it ſelfe fruitleſſ. Again the ſelling of time is a tranſgreſſing of the diuine, and naturall law, that haue made tyme, ſun, and aire common to all alike: but ſuch as in vertue of lending preciſely ( namely money, bread, wine, oyle which conſume away with vſing ) for

\* *Contractus transferentes dominium sunt emptio, venditio, donatio, & mutuum per quod gratis creduntur res que in numero mensura vel pondere consistunt & vſu consumuntur.*

\* *Nummi non pariunt alios nummos, nec frumentum in arca, vel iam conſumptum, parit aliud frumentum.*

N 3      dayes,

dayes, weekes moneths yeares, receiue,  
 or exacte interest about the principall  
 stock, sell tyme: for since a thousand  
 crowns exceed not the value of a thou-  
 sand crowns, to exact lucre, or interest  
 precisely in regard of the loan thereof  
 for a moneth, or a yeare, is to exacte an  
 encrease of riches for the tyme of the  
 same loan, which implies selling of tyme:  
 neither matters it though the party  
 that lendes say, that he does not exacte  
 interest in respect of tyme, loan, or v-  
 sing of the thing lent, but in vertue of  
 the gain, which the party, that bor-  
 roweth reaps thereby: it matters not,  
 I say, because tis vnlawfull to exacte an  
 encrease of riches from any thing, that  
 is not ones own: but he, that lendes mo-  
 ney can haue no iust claim to the lucre,  
 that comes of lending, and vsing it, be-  
 cause the loane transfers the dominion,  
 and vse of the money to the party, that  
 borrowes, wherefore the gain pertai-  
 nes in equity to him, who has the pro-  
 perty, and vse of the thing of which the  
 gain comes, whereby appears clearly  
 the difference, that is between a thing  
 lent taken in the proper sense afore  
 mentioned, and a thing let, or set to hire:

\* for

\* for the dominion of what is let, or set to hire, it not transferd from him, that letteth, or setteth to hire, so that the Hirer has noe good claim to the property of the thing hired: and therefore tis lawfull for him, that letteth, or setteth to hire, to exact, or receiue lucre for the thing let, or set to hire in regard of the vse of it, being the dominion, and property thereof belongs to him: but for as much as the dominion of things lent, which consume in vsing, is transferd from the lender to the debtour, tis impious, and execrable to exacte, or receiue encrease of riches vpon that score, being the profit is due to him, that can challenge the property of the thing, that yeelds it: wherefore the hazard, or danger of losing a thing let, or set to hire concernes him, that letteth, or setteth to hire, and not the hirer, soe that

M 4

\* Conductor de proprietate rei locata quationem referre non potest c. de pignore actione l. credito. Proinde contractus locati & conducti, per quem usus alienius rei, puta, domus, praedij, equi, quia usu non consumitur praetio conceditur licitus est: item contractus depositi per quem sola custodia rei alteri committitur: verum quando

res, quae in numero, mensura, & pondere capsitunt, deponuntur facta potestate depositario, ut eis utatur, tunc incipiunt esse mutua, simul ac depositarius incipit eis uti, & qui sic deponit facta expressa, vel tacita, aut intentione principalis ut aliquid lucri inde ei redeat, committit peccatum usura, quia qui sic deponit in effectu mutuat & sperare principaliter lucrum ex re mutuata, est usura: Item, licitus est contractus commodati per quem conceditur usus alienius rei, quae usu non consumitur, ut gratuita commodatio equi, libri, & rursus licitus est contractus pignoris per quem debitor aliquid creditori in cautionem pignorat: huiusmodi enim contractus non transferunt dominium, sicut emptio, venditio, permutatio, donatio, & mutuum.

if a thing hired perish without any fault of the hirer, the loss is his, that letteth, or setteth to hire; but if a thing lent onely, for example money, bread, wyne, oyle, perish by accident, tis the debtours loss, to whom the dominion thereof was transferd.

\* *Aug. cur miser homo faneraris homini? fanerare Deo, & centuplum accipies & vitam aeternam possidebis.*  
 \* *Usurarius omni die & omni festo facit suos operarios (numeros) operari.*  
 \* *Notarii quando creantur iurant se non facturos instrumenta usuraria.*  
 Deinde perjurus testificari non potest quantumcumque penitentiam egit cap. extra & testibus.

The premises clearly evidence the wretched condition of an vsurer: his life is cursed of God for he sels what is not his own to encrease his riches by vniust dealings: and since such, as did gather wood vpon the saboth day were stoned num. 15. what shall become of an vsurer that gathers lucre on euery day, selling all the dayes of the year for the encreasing of riches. \* Besides in his deadly sin he inuolues as many, as he employes in his wicked practices, and Notaries especially that compose vsurious contracts, for thereby they contract the guilt of perjury, \* which depriues them of power in the future either of making publick instruments, or bearing legall witnes.

CHAR.

CHAR. XXXII.

O'F

LUXURY

THE CONTENTS.

Evill effects come of carnall lusts: whores, and whore keepers both are abomination to God: the lawes of Christian commonwealths, that tolerate whores to the eschewing of greater inconveniencies, are not vnjust: to permit is not to commit a sin: to doe wickednes, that good may come of it is euil: euery mortall sin expelleth charity out of the soul: the daughters of lot retained nothing of charity in their outward sin.

**L**uxury is an inordinate coueting of carnall pleasures, which are the works of the flesh: namely adultery, fornication, uncleanes, wantonnes; \* Luxury is a fire, which deuoureth to destruction, for as much as it \* dulle the sense, weakens the vnderstanding, spoiles the memory, darkenes the sight, makes the body loathsome to the sight, ill fauoured, pale, ill fauoured, stinking, hastens old

age,

\* Iob. 31. *ignis est usque ad perditionem deorum.*

\* Hieron. in cap. 4. *Osia fornicatio. & voluptas peruertit sensum, animam debilitat, de rationabili homine brutum efficit animal. Et S. Greg. l. mor. idem docet,*



\* Isa. 41.  
*balitus eius*  
*(diaboli)*  
*prunas (con-*  
*cupiscentia)*  
*ardere facit.*

\* Isa. 54. *ec-*  
*ce ego creavi*  
*fabrum (dia-*  
*bolum) sus-*  
*stantem in*  
*igne prunas,*  
*& proferen-*  
*tem vas in*  
*opus suum.*

\* Ios. 3.  
*puellam vā-*  
*diderunt pro*  
*vino. & bi-*  
*berunt.*

\* Ierem. 1.  
*utrum incen-*  
*sam ego vi-*  
*deo: id est,*  
*vetulam ni-*  
*gram. Olla*  
*enim (quan-*  
*tumcunque*  
*alba, si ad ig-*  
*nem frequē-*  
*ter ponatur*  
*denigratur.*

age, and rootes out of the soul the young plantes of diuine grace \* This fire is kindled by the deuil, who is the author of carnall lusts: and as a smith, when he cannot temper a piece of yron to his mind, putes it in the fire, blowes the coales till it be red hot, then worke it according to his own will, and pleasure: so the deuil, when he cannot lead a soul into wickednes, blowes the coales in the fire of luxury vnto making it warme, and therby drawes it into whatsoeuer sin he pleaseth; besides \* the bellowes of the deuils own mouth, wherwith he blowes the coales in this fire of luxury he bringes forth other instruments to the worke: for example old whores, which keep a school of incontinency, instruct young maides in all vnclen acts of carnall wantonnes, and sell their \* Virginity for wine to drink, are the deuils incendiaries, that worke in the furnace of luxury. I \* see saith the holy Prophet a seething pot: that is an old harlot, who boilerh young women in the pleasures, and lusts of the flesh vnto destruction both of body, and soul. As fire makes a pot black as a coal, that was white afore, and consumes it: so at last the most beau-

beautifull men, and women, that frequente the fiery furnace of luxury become deformed, and withered like a stock, as to their bodies, and in order to their souls most hatefull vnto God, that \* *Endures no whores of the daughters of his people, nor no whore keepers of the sonns of his people*: for the one, and the other is abomination in his sight.

Because the people of Israël began to commit whore dome with the daughters of Moab, God commanded Moses to take all the heads, that is the principall among them, and hang them vp against the sun; in regard phinias slew Zambry fornicating with an Midianitish woman, he merited his priestly charge, and dignity for euer: Num. 25. and it matters not that lawes of some places, namely in Italy, suffer whores; for the said lawes doe not consider the sin of whoredome, but the peace, and tranquillity of the common-wealth obtained through that indulgence, in as much as adulteries, and other great inconueniences tending to the disturbance therof are preuented, and auoided thereby: to permit, and to commit sin, is not the same thing: God permitteth wickednes, which he doth not commit him-

\* *Dentro.*  
23.

himselfe. And though whores be exempt (in regard of whore dome precisely) from penall lawes of Magistrates, which tollerat them: neuertheless they are not deliuered therby from the tribunall of God, that punisheth all wicked sinners. In consequence of the premises t'is euident, that no man ought (a) to commit a lesser, for preuenting the doing of a greater sin: wherfore S. Austin condemneth the fact of lot Gen. 19. that offered his innocent daughters to be deflowred for preuenting the filthy lusts of the Sodomits; all though Lot was worthy of praise in regard of his abhorrence of so detestable a sin: yet he deserued blame in seeking vnlawfull meanes to auoid it. No wickednes ought to be done, that good may come therby.

Furthermore the company \* of wanton women is the deuils instrument that blowes the coales in this fire of luxury: for through it loue is kindled, as a fire vnto destruction, Eccle. 9. a cat, that sitteth neer the fire scorseth her  
whit

\* *Tritum adagium est: mare ignis, mulier tria mala: sed tamen minus tempestuosum est mare, ignis minus inflammat, in muliere omnia nocent: oculi instar Basilisci, vel solo aspectu veniant, labia, & ora flammis uolant, vel leuis attentus inscit. Et mulierem sacra littera cum leone, urso, pardo, colubro, serpente comparant,*

(a) The common saying: of two euills the lesser ought to be chosen, is not meant of two sinnes, which be spirituall euills, but of corporall harms, or damages, for according to the Apostle Rom. 8. noe man can lawfully commit the least sin, although much good may come of it.

whit skin, and a fly, that toucheth the candle burneth its wings; euen so a man, that vseth (b) the company of wanton women falleth into the snares of concupiscence, and defileth his soul. Besides as materiall fire is kindled by adding thereto wood, oyle, and pitch: so delicat meates, and strong wines taken immoderately increase the flame of luxury: and indeed whosoever eates, and drinckes wantonly shewes no more willingnes to extinguish the burning coales of fiery lusts, then he that castes into a house set on fire, wood, oyl, and pitch, shewes an inclination to quench it: moreouer the body of man is not made for fornication, or carnall vncleanes, but for our lord, that bought the whole man with the price of his precious blood to the end, that both body, and soul should serue to his glory: our bodies are members of Christ, and consequently a fornicatour is sacrilegious, in as much as he giueth his body, that is consecrated vnto God, to any other; likewise he is iniurious, and contumelious

\* S. Hiero.  
venter vino  
astuans spu-  
mat in libi-  
dinem.

(b) According to S. Hierom. a woman smiteth the conscience of a man with flams of fire, and if young women dwell with men, the deuil hath his snares among them.

lions to his body: for he, that committeth fornication <sup>(c)</sup> sinneth against his own body; where as other sins, which a man doth, are without the body; that is, luxury defileth the body with a fardide brutall filthines, which is not common a like to sinns committed by the other senses vix: hearing, seeing, tasting, smelling.

But notwithstanding all this euen among Christians of these daies, doe rise cinick Philosophers, which so flatter themselues in their carnall pleasures, as to think, that simple fornication hath nothing of mortall guilt. Likewise the Digbean diuins so fool themselues, as to beleue that an outward sin: for example outward fornication, adultery, incest, murder, doe not of necessity expell the loue of God out of the soul; and in consequence therof do not obstruct the passage to Heaven: and both the cinick Philosophy, and the Digbean Theology lay claime to scripture testimony

(c) According to the Apostle 1. Cor. 6. fornication defileth the body with a peculiar kind of vncleanes so that carnall sensuality differs exceedingly from the inordinat delights of the other senses, which haue nothing of brutall filthines: howeuer carnall pleasure has no deformity, as to married people, because of the vprightnes and integrity of conscience, desire of issue, holines of the Sacrament, which therefore be called *Bona matrimonij*.

mony respectiue, for the prooffe thereof. The cinick Philosophy alledgeth the first chapter of Osea where is mentioned, that our lord said to Osea goe take vnto thee a wife of fornications, and children of fornications, and thence inferreth, that luxury is lawfull, as to simple fornication : but tis a very weak inference : for God commanded not the Prophet to commit fornication, but matrimony with a woman, that had fornicated afore, that is to make an honest wife of a dishonest woman vnto representing a diuine mystery, that might set forth the Idolatry of the Synagogue, and the people her children.

After the like manner the Digbean Theology ( which is the product of Mr. Whites 40. yeares study) to proue, that outward sin doth not necessarily exclude charity from the soul, nor that the soul is excluded from the kingdom of Heauen by outward sin make scripture giue an example thereof. *Gen. 19.* that is of the sweet agreement, between the loue of God, and outward sin in Lot, and his daughters : yet indeed no one place of holy scripture attestes, that Lot, and his daughters retained charity with their outward sin. As touching Lot the  
holy

holy writer seemes rather to excuse, then accuse him in order to outward sin taken in the proper sense. For tis expressly set down, that his daughters made him drinke wine, and lay with him; but he perceiued not, neither when they lay down, neither when they rose, so that he might want knowledg of, and thereby voluntary condescension to the fact, and in consequence of which might not sin, because sin properly taken importes of necessity (d) a voluntary act of the will: for S. Austin teacheth that no man sinneth in a thing, that he cannot \* auoid, or elchew, in regard wherof some of the ancient Fathers endeauour to absolue him from all guilt, albeit, that the maior part, and current of Catholick Doctors of these dayes, doe ascribe vnto him the sin of drunkennes, at least in the second bout, and to his daughters the guilt of both, for as much, as they voluntarily procured the one, and committed the other sin. But as to Mr. whites assertion Author of the Digbean Theologie to witt:

\* *Hac propositio, homo peccat damnabiliter in eo, quod necessario facit, est damnata à Pio 5. & Gregor. 13. & secundum Aug. eam asserere summa est iniquitas, ac demerita, & ait S. Hiero. ubi est necessitas, ibi neque meritum, neque demeritum, neque laus neque vituperium, neque vita aeterna, neque damnatio.*

(d) Sin of necessity includes a voluntary assent of the will, which supposeth an act of the vnderstanding; for as S. Austin often inculcateth no man sinneth by doing a thing, which he cannot auoid.

witt: If one should commit an outward deadly sin, retaining a love to God notwithstanding he might goe to Heauen; which importes communion; fellowship, and a loving agreement between charity, and outward sin, (a doctrine truly, which hath been hid in darknes since the first age of christianity for 1660. yeares till the supream providence sent Mr. white to teach Christian schools, that charity, and deadly sin are not inconsistent together,) which he proves, from the text set down thus. God did bless the progeny, that proceeded from Lot, and his daughters: therfore Lot, and his daughters retained charity, that is, continued in holy society, and freindshipp with God notwithstanding their externall sin of \* incest: but good God, what a poore demonstrative argument is this? where the antecedent proposition is evidently false, and the consequence, (suppose the antecedent were true) very inconsequently deduced. Falsity, as to the antecedent, plainly appeares: for as that issue was born in horrible incest: so was it, and the posterity therof namely the Amonites, and the Moabites vile, and wicked, \* in so much, that euen to their tenth generation they did not en-

\* In filia-  
bus Lot pro-  
priis suis pec-  
catum ince-  
stus, ut fuit  
probat Aug.  
l. 22. contra  
fauitum, cū  
ab illis fuerit  
causatum  
voluntariū.  
\* Aug. l.  
quasi in  
Dentro. quā  
35. notat ab  
Abrahāmo  
(cuius fra-  
ter erat Lot)  
usque ad  
Ruth (qua  
prima ex  
Moabitibus in-  
trauit in Ec-  
clesiam) decem genera-  
tiones inue-  
niri.



ter into the Church of our Lord according to scripture testimony; and the deduction is very inconsequent, if the antecedent proposition were granted, because the supream providence many times bleisseth the children of wicked parents, so that the diuine blessing bestowed vppon children is no infallible argument to demonstrate, that their parents did adhere to God in charity, and holy society at the time they got them. For example God blessed the issue of Iudas, and Thamar in a great measure, Christ as man descending from it, albeit, that both were grieuous sinners in order to the bringing forth of the said issue: for Iudas the Father voluntarily committed simple fornication, and Thamar the mother the sin of incest. But perhaps the student of 40. yeares standing will alledge, that the antecedent afore mentioned: *That God did bless the progeny &c.* is meant of temporall blessings only, and indeed it cannot be denyed, but that the said progeny, for example Moab the son of Lots elder daughter, and Ammon son of the younger, were heads of great nations, the Moabites descending from the one, and the Ammonites from the other; yet this  
ans-

answer will auail him nothing at all, as to the point of the present difficulty, being it implieth manifest weaknes to infer from the worldly aduantages of Moab, and Ammon, that Lot, and his daughters retained charity, that is, holy society with God in the outward sin of incest. For God prospered the kings of Egypt many hundred yeares, though they did not adhere vnto him in communion, and holy society: And S. Austin attesteth, that God did extend the tetritories of the Roman Empire for the morall vertues practiced by the ancient Romans, which notwithstanding were not endued with diuine charity. Hereby plainly appeares that the holy scripture will not receiue into their sanctuary Mr. Whites Theology: truly noe wonder, for tis a doctrine destructive of all morality and christian Religion, in regard the excellent agreement, that it settles between charity, and externall sin must, as it were of necessity, induce fraile nature to commit outward sins of the flesh presuming, that notwithstanding all outward vncleanes, namely of drunkennes, simple fornication, adultery, the loue retained to God shall bring a man so sinning outwardly, to Heauen. Be-

sides it doth preiudice the Apostles Theology: Neither drunkards, nor fornicatours, nor adulterers shall inherit the kingdom of Heauen. Heb. 13 But perhaps it will be replied, that the Apostle excludes only such drunkards, fornicatours, and adulterers &c. from the kingdom of Heauen, as haue nothing of charity together with the sinns of drunkenness, fornication, and adultery: so that though drunkards &c. without charity cannot inherit the kingdom of God: neuertheless charitable drunkards, charitable fornicatours, charitable adulterers, charitable murderers shall not be excluded: is this the Theology, that 40. Yeares study hath brought forth?

But to returne vnto the matter in debate: tis an article of Christian faith (Trident. sess. 6. can. 19. & can. 27.) that charity, and deadly sin are incompatible, and S. Iames the Apostle giueth euidence therof in the 2. Chapter of his canonicall Epistle, saying *Whosoever shall keep the whole law, and yet offendeth in one, he is guilty of all:* Because whosoever transgresseth one sole precept of the law is liable to eternall malediction enioyn'd by God to the transgressors of it, according to S. Hieroms interpretation

tion I. 1. cap. 7. *con Pelagia*. And that the sacred text set down speaketh of deadly sinns: appear's evidently by the subsequent words: for example, the Apottle addeth: *He that said thou shalt not commit adultery, said also thou shalt not kill (which are deadly sinns) and if thou dost none adultery, but shalt kill, thou art made a transgressor of the law.* Again no man is counted worthy eternall life; and eternall death at once: no man is God friend through charity, and his enemy through deadly sin at the same time; but euery mortall sin rendreth a man liable to euerlasting death *Rom. 6. stipendia peccati mors.* The wages of sin is death: contrarywise charity bringeth forth life and heauenly blessednes *Ioan. 14. he that loueth me shall be loued of my Father, and I will loue him; and will shew my selfe to him;* in consequence of which, as life, and death, so charity and mortall sin are inconsistent together; neither matters it that diuine faith, and diuine hope can abide in a soule defiled with deadly sin, for these two supernaturall vertues taken precisely import nothing of that vnion, and friendship, which is between the Creatour, and the creature, that being the proper product of charity: neither

matters it, that a naturall habit is not lost by one sole contrary act (though some learned Philosophers assert otherwise : ) for there is nothing of parity between an habit naturally produced and an habit supernaturally infused; vnto continuing, and conseruing a naturall habit, is not required, that the acts, that produced it continue also to the conseruing of it : a man may for some tyme haue the enjoyment of a naturall habit without exercising any act at all : but the conseruation of habituall charity, necessarily depends of Gods speciall influence , which is obstructed through deadly sin, that rendereth a soul vnworthy of it.

CHAR.



CHAR. XXXIIJ.

OF

ENVY.

THE CONTENTS.

An envious man hath pleasure in euill, and heauines in good things. Through enuy a man is made worse then deuills: the daughter of enuy is detraction, the property wherof is to report amiss, and to aggrauate wicked aspersions: the mouth of a detractour is a sepulcher of corruption: who soeuer harkneth willingly to a detractour cooperateth to his sin.

**E** Nuy is a killing plague: man that God created without corruption, the deuill through enuy brought to destruction \* death came into the world together with this infection: and indeed men through enuy resemble deuills, for as these wicked spirits, so envious men haue pleasure in euill, and heauines in good things, \* the prosperity, that is not their own afflicteth, and the affliction of other men rejoyces them: they be like

\* Sap. 2. inuidia diaboli mors introiuit in mundum.

\* Aug. inuidia est dolor aliena felicitatis: inuidus de bono dolet, de malo gaudet.

the syrenes of the sea, that lye hid in a calme mourning, and exalt themselves in a storme singing, while distressed mariners struggle with the raging waues vnto sauing their lifes: they noe more endure the light of good works, then owles the brightnes of the sun; they haue in extreame detestation such as exceed them in authority, godlines, dignity, or wealth, because they cannot equall them: neither do they loue their inferiors lest they may come to be their equalls: likewise they despise their equalls euen vpon the scoare of equality. The sonns of Iacob through enuy sould their brother Ioseph, lest he might come to bear rule ouer them *Gen. 39.* Cain through enuy murdered his brother Abel *Gen. 4.* because he saw that God had a greater kindnes for him in regard his vertue, and vprightnes had rendred him more amiable in the sight of his Creator: king Saul though he coueted victories ouer his enemyes: neuertheless he laid wait for Dauids blood vnto taking away his life, because the glory of the battles won was ascribed \* to the conduct, and courage of Dauid; whereby is plainly euidenced, that enuy ~~en-~~dreth men \* worse then deuils; for deuils

\* 1. Reg. percussit Saul mille, & Dauid decem millia. Mihi dederunt mille, aiebat Saul, Dauid vero decem millia.  
\* S. Chryf. hom. 4. in Mat. inuidia reddit homines peiores diabolis. Nā diabolus non vult nocere diabolis.

pils do not hurt deuils, but men through enuy prejudice men, which, as to kind, and nature are alike; the enuious man sharpeneth his tongue as a serpent, and adders poison is vnder his lips, that is, wicked detraction, the innate property wherof is to report euill of others in their absence, which is an impiety forbidden *Leuit. 19. thou shalt not curse the deafe*, that is, thou shalt not detract from the absent, that cannot hear what is objected against him. Again the naturall property of detraction is to augment, or aggravat euil reportes, and to trauell after the hearing therof, as a woman, that is about to bring forth a child, which is a wickednes forbidden *Eccles. 19. If thou hast heard a word against thy neighbour let it dye with thee*: further more the innate property of detraction is to darken the luster of good works, though neuer so clear, and manifest: to extenuate their greatnes, or steal away the right pertaining thereto, whereby plainly appeares, that a detractour is an abomination to God, and the worst seed of theifes; for example other robbers spoile, and carrie away temporall goods onely, namely gold siluer, and garments, wheras a detracter taketh away

\* S. Ambro.  
asserit tolerabiliores  
esse fures, qui  
vestes, et alia bona nostra diripiunt,  
quam fures, qui famam nostram la-  
cerant.



• *Basilius  
comparat de-  
tractatorem  
musca, qua  
sanam car-  
nem percu-  
tit, ulceri  
incidit & ibi  
figit rostrū.*

\* *Eccles. 10.  
qui famam  
alterius oc-  
cultè latet,  
similis est  
serpenti mor-  
denti in se-  
cundo.*

away spirituall enjoyments : that is our good name , which is to be chosen above great riches *Proverb. 22.* and he that detracteth is \* like a fly, that makes a wound in whole flesh, where none was afore, sitteth on, and fixeth its nib in it: for a detracter strives to wound such, as for innocency, and purity of life shine without reproofe. He is like a butchers dog, that lyes wait for blood, and hath his lips alwaies bloody : for nothing of cleanes is in the mouth of a detracter, whose throat is an open sepulcher of corruption: he is like a spider, that turneth sweet saours into poison, conuerting good into euill: he is like a swine , that entering into a garden, where in one quarter are beds of sweet flowers, and in another part therof dunghills, hasteneth from the odoriferous plants to the stinking durt, which is his pleasure; for a detractour passeth ouer the flowry beds of vertues, and hasteneth to dunghills, that is to the sinns of other men, wherein is the consistency of his delight: in sum he is like \* a serpent, that windeth, and turneth about craftely, carrieth fair before, and stingeth behind secretly: for a detractour speakes sweetly, and praiseth

seth thee to thy face, but at last turneth his tale, and sharpeneth his tongue to hurt thy good name: and indeed the tongue of a slanderer is a venomous serpent, that killeth three (saies S. Bernard) with one sole blast of his mouth: namely, the slanderer himselfe, the party slandered, and likewise him, that willingly inclines his eares to a slandering tongue, \* not such only, as commit wickednes are worthy of death, but also those, that countenance, and fauour such, as commit it: Rom. 1. whosoever harkeneth willingly to a slanderer cooperateth vnto his sin, either directly, if he induceth him thereto, as a tale-teller, that soweth strife, or indirectly if he can, and doth not hinder him from detracting. Wherefore the holy writer Eccles. 28. exhort's us to hedge our eares with thornes, and make doores, and barres for our mouth, that is, to stoppe our eares against wicked tongues, and put away from us slandering lips. But there would be no need of doores, or barres if the heart of the hearer were not inclined to euill: for as the north wind driueth away raine, so an angry countenance dissipateth the slandering tongue. **Mark 25.** no man will tell a story to an other,

\* Rom. 1.  
digni sunt  
morti non  
solum qui  
peccata fa-  
ciunt, sed et-  
iam qui con-  
sentiant fa-  
cientibus.

\* S. Bernar-  
dus detra-  
here, aut de-  
trahentem  
audire, quid  
horum dam-  
nabilius sit  
non facile di-  
xerim.  
\* S. Basilus  
hom. 11.  
war. arg. in-  
uidiam, in-  
quit, fugia-  
mus pugna  
in Deum  
magistram,  
homicidij  
matrem, na-  
tura confu-  
sionem, ami-  
citie, & fa-  
miliaritatis  
expertem.  
\* S. Gregor.  
l. 5. mor. c.  
34. plena,  
inquit, mors  
inuidie, est  
persecutio a-  
mor aterni-  
tatis.

other, that abhorres to hear it. \* Whe-  
ther to detract, or to harken to a detra-  
cter be the more grievous crime cannot  
easily be decided; each of them is an  
abomination to God, for as much as he,  
that harkeneth to a slandering tongue  
consenteth to the euill it bringeth. The  
soueraigne remedy against distraction is  
to eschew enuy, \* that kindleth strife,  
teacheth rebellion against God, causeth  
murders, disordereth nature, and de-  
stroyeth familiarity together with fri-  
endship: and to fly from enuy is to set  
light by earthly enjoyments, to tread  
vnder foot the goods of the world; and  
to aspire vnto the treasures of Heauen:  
whosoever regulateth his life so, shall  
sooner be moued to pittie, than enuy,  
when he beholdes other men more ho-  
noured, more eminent, and more rich  
then himself: \* a perfect loue to heauen-  
ly blessednes extinguisheth the fire of  
enuy, and suppresseth the lust of de-  
traction.

CHARS

CHAR. XXXIV.

OF

ANGER

THE CONTENTS.

Of Anger comes much euill: as water, that is troubled wanteth light to cast a shadow: so an angry man wanteth light to vnderstand reason: it is better to conuerse with sauage beasts then with men, that cannot rule their passions: anger is an abominable thing, and the sinfull man is subject thereto.

**A**nger is an inordinate\* truble of the minde destructive of reason, in as much, as it hiderh the soul of man from vnderstanding aright. As troubled water cannot cast forth a shadow, or as a troubled eye cannot see clearly, so whosoever is carried away with an inordinate passion of anger cannot \* know himselfe, or God his maker. Anger is blind: and as the crafty fisherman troubleth the waters, that the fishes at vnawarres may run in to his nets: so the deuill stirreth us vp vnto

\* Hugo de S. Vict. definit iram irrationabilem mentis perturbacionem.

\* Psal. 6. turbatus est a furore oculus meus.

vnto anger, that we may fall into his  
 snares; which troubled with wrath we  
 do not perceiue; a thiefe when he en-  
 tereth into a house shutteth the win-  
 dows, and extinguisheth light; lest he  
 may be seen (*Euery man, that euill doth  
 hateth the light, lest his deeds should appear*  
*Io. 30.*) so the deuil when he hath got  
 possession of a soul dimmeth the light of  
 its vnderstanding through anger, that he  
 may rule it at his pleasure, and as the  
 Philistians after they had pulled out  
 Sampson eyes, put him to vile, and base  
 offices, namely to grind in their prison  
 house *Iudic. 16.* so the deuil, after he hath  
 extinguished in a soul the light of rea-  
 son through anger, bringeth it to much  
 villany, that is, to vile, and wicked en-  
 terprises: Anger openeth a doore to all  
 vices: for he that inclineth to indigna-  
 tion, aboundeth in transgression *Pro-  
 uerb. 29.* Anger giues the deuil full do-  
 minion ouer us vnto obeying him in all  
 wicked, and barbarous villany: for a  
 man in *his* wrath neither spareth ser-  
 uant, wife, nor child, but like a killing  
 serpent breatheth deuouring fire out of  
 his mouth: so that *It is better to meet a bear  
 robbed of her whelpes, then the wicked man in  
 his anger* *Proverb. 17.* When Herod saw,  
 that

*\* S. Tho. 2.  
 2. q. 158. de  
 finit iram  
 esse vitium  
 anima ad  
 appetitum  
 vindicta in-  
 clinans: id  
 est, mentem  
 humanam  
 ad quidvis  
 audendum  
 vindicta de-  
 fidario pre-  
 cipitat. Ex  
 hoc visio  
 nascuntur  
 septem alia:  
 nepe, in dig-  
 natio, tumor  
 mentis, cla-  
 mor, contru-  
 elia, blas-  
 phemia, op-  
 probrium, &  
 rixa.*

that he was mocked of the royall Sages in order to the babe Iesus ( for whose blood he laid wait ) became exceeding angry, and in his wrath slew all the male children, that were in Bethleem, and all the coasts therof from two yeares old, and vnder. Theodosius the Emperour at solonique in Macedonia transported with inordinate anger to see one of his own courtiers killed in a popular tumult assembled the people of that city vnto a certain place vnder a specious pretext of some solemn shew, or play there to be exhibited: but when the laid people were come together to the number of 7000. souls, \* he commanded, that each of them should be murdered, for which vile inhuman action S. Ambrose excommunicated this Emperour, kept him out of the Church, and pardoned him not, till he did publick penance in the sight of all his people rehearsing in teares, and sobs, ( while he laid prostrate with his face towards the ground ) the 118. Psalme of the royall Prophet, *My soul cleaueth to the pavement &c:* no sin hath so great a measure of brutall distemper, as anger. Wherefore though euery man be euery mans neighbour, and vpon that scoare

euery

\* Nicepho. l.  
12. his. Ec-  
cles. l. 40. Ba-  
ron. ad an.  
309.

\* Proverb.  
26. qui ad  
indignandum  
facilis est. e-  
rit ad peccan-  
dum procli-  
uior.

\* S. Chrys.  
hom. 49. ad  
popul. Antio.  
praestat, in-  
quit, cum  
bestia Sylue-  
stri habita-  
tare, quam  
cum homine  
iracundo,  
qui nescit af-  
fectus suos  
regere. Ni-  
hil, inquit,  
peius, nihil  
periculosius,  
nihil horri-  
bilius homi-  
nis iracundo.  
\* S. Basilus  
in ora. de  
irac.

euery man is bound to loue euery man; neuertheless no man, as to prudence ought to entertaine \* familiarity with an angry man, that wanteth ability to command his affections, lest he receiue preiudice by his euill conuersation. Howeuer anger taken precisely hath nothing of wickednes: tis like a dog, that \* is good when he barketh against enimyes, and naught when he hurteth friends; that is, if it so fall out, that a man is angry, and notwithstanding bridles his wrath according to reason, and iustice without putting in wicked execution, what he hath wickedly conceiued, is not guilty of sin; for moderate anger aduisedly managed is without reproofe, as plainly euidenteth the Apostle Eph. 4. saying: *Be angry, but sin not: let not the sun goe down vpon your wrath;* which is to say. He that is stirred vp vnto anger, ought not to let himselfe be carried away vnto wicked enterprises, or giue his passion one nights lodging in his bosome, lest it be conuerted into hatred, and reuenge: irrationall, and immoderate, not rationall, ad moderat anger beareth the guilt of transgression: for example, anger accompaned with

inor

inordinate desires is a grieuous sin, and anger, that seeketh iustice vnjustly, is damnable, for as much as it either exceedeth in the pursuance, or vseth crafty dealings for the execution therof. But anger that attempteth wicked enterprises kindleth strife, breatheth forth injuries, raiseth slanders, and vttereth blasphemyes, is an abomination to God. The soueraigne cure of inordinate anger is integrity, and innocence of life: as storkes deuour venemous serpents, and receiue noe hurt, but nourishment thereby: so the vertuous digest poisonous words, calumnies, detractions, without suffering harme therby.

The sin of anger cannot enter into the heart of the spirituall man, he that delighteth in godlines, will not swear, curse, and blasphemie, as doth the carnall man, when he encountereth with any contradiction, or hard difficulty. A stone cast into a fountaine, that has a botome filled with dirty mudd easily troubleth the water therof: so euery small stone of offence troubleth such, as haue fulness of wickednes in their hearts. It is the spirituall man, that gouerneth his affections vnto bridling of anger, because he is meek, lowly in mynd, and liuely



touched with the feeling of his Redeemers meeknes, that did not once open his mouth while he was reproached, and slandered, or shewed trouble, or vniquietnes, while he was buffered, whipped, crowned with thornes, and as a lambe carried to the slaughterhouse: an innocent, and godly life in imitation of Christ our Sauour, is a sure remedy against the sin of anger.



## CHAR. XXXV.

OF

# GLUTTONY

## THE CONTENTS.

Excess in abundance of meate, or drink hath nothing of reason, and preiudiceth nature: a glutton pleaseth his gust vnto satisfying his belly, and displeaseth his Creatour to the destroying of his soul: drunkennes is a voluntary madnes.

**G**luttony is an vnnaturall greedines of meat, and drink: a glutton passeth the bounds of nature, that is content with

with moderat 'nourishment, and likewise of reason, that detesteth transgression: for example he requireth either meat for his lust, as did the Israelits in the wildernes *Psal.* 78. or lusteth after exquisit feeding, as did the sons of He-ly 1 *Reg.* 2. or exceedeth in abundance of cheare, as did the Sodomites *Ezech.* 16. or is hastily greedy euen after gross meates, as was Esau, that chose rather to sell away his birth right for bread, and potage *Gen.* 25. then to refraine his greedy appetite one sole moment.

A glutton prefereth the present pleasure of eating, and drinking before worldly riches, or heauenly treasures: his heart lodgeth in his belly, \* which is the God, he serueth, and adoreth, litle considering, that such seruice will bring to him sham, and destruction: for whosoener soweth in the flesh, of the flesh reapeth corruption *Eph.* 6. it were extreame madnes to put good wine into a vessell, which is sure to corrupt it: such a vessell is the belly, that corrupteth whatsoeuer it receiueth: meat eaten in delight, and \* wine drunken in sweetness perish from us: besides in the end thereof they bite like a serpent, and hurt deadly like a cockatrice. To whom is

\* *Philip.* 3:  
quorū Deus  
venter est. &  
gloria in  
confusione  
ipsorum: quā  
locum ex-  
planans Ter-  
tullianus  
Deus, in-  
quit, ven-  
ter, pulmo  
templum,  
aqualiculus  
altare, qui-  
bus tota  
charitas in-  
cubabit ser-  
uet, fides in  
culina, spes  
tota in ser-  
culis.  
\* *Ioel* vlu-  
late; qui  
bibitis vi-  
num in dul-  
cedine, quo-  
niam perijt  
ab ore ve-  
stro. Nomina  
vini intel-  
liguntur omne  
genus potus;  
quod ebrie-  
tate non pro-  
curare po-  
test.

\* *Clemens  
Alex. Esca,  
inquit, ven-  
tri est, ven-  
ter Esca:  
Deus autem  
hunc, & hac  
destruet.*

\* *Iob. 21.  
ducunt in  
bonis dies  
suos, & in  
puncto des-  
cendunt ad  
inferos.*

\* *Psal. 6. ig-  
nis, & sul-  
phur, & spi-  
ritus pro-  
cellarum pars  
calicis eo-  
rum.*

woe? to whom is sorrow? to whom is  
strife, and to whom be wounds without  
cause? even to them that tary long at  
the wine *Proverb. 23.* \* to them that ex-  
ceed in abundance of cheare: by sur-  
feiting, and drunkenness, haue many  
thousands perished: wherefore Christ  
IESU; *Luc. 21.* warneth us to take heed to  
our selues, lest at any time our hearts be  
oppressed with surfeiting, and drunken-  
ness, lest that day surprise us at vnawar-  
res, that is, lest while we spend the tyme  
of this life in excess of meat, and drink-  
ke, death come \* and carrie us down  
suddenly to hell. The rich glutton *Luc.*  
*16.* cloathed in purple, and silke fared  
every day delicately, and splendidly:  
but as soon, as death seized on him, he  
was buryed in hell, where in lieu of de-  
licat morsells his feeding was of Adders,  
\* and fire, and brimstone was the por-  
tion of his cup: wherby clearly appea-  
reth the extream madnes of such, as to  
please their gust vnto satisfying their  
belly, displease their Creatour vnto  
destroying their souls. But if there were  
no place of torments appointed by the  
supream prouidence for the punishment  
of sinfull disorders after death. Neuer-  
theless inordinate eating, drinking, ta-  
king

king pastime, liuing at ease, and making full chear dayly, is a detestable practice, as to naturall reason: because such, as liue so, murder themselves thereby: the law of nature commandes conseruation of life, which they shorten through voluntary excess; \* again gluttony oppresseth nature, and obstructeth all the faculties thereof: the belly of a glutton is full, while his soul is empty, and he that delighteth in wine is destitute \* of wisdom *Prouerb. 20.* The excess of it, is a voluntary madness: whosoever is drunk, neither knoweth where he is, nor what he doeth, nor sensible of the euill whereto drunkenness bringeth him, thinketh that he doeth well when he is fallen into a deadly precipice. Furthermore a glutton is a sham to mankind, inso-much, as he turneth the glory of an incorruptible soul into the similitude of a corruptible body, and of beasts; for inordinat eating, and drinking \* change the soul into the nature of a body, and the whole man into the similitude of the Image of beasts. Tigers of mighty strength, and courage, when their bellies are filled, become so cowardly, that a company of Curses shall frighten, and chase them away: in like manner im-

\* *Luc. 21.*

*attendite vobis, ne forte grauentur corda vestra crapula & ebrietate.*

\* *Chrysologus; ebrietatem quam habet, homo non est: & Aug. eam qui habet, seipsum non habet:*

*Cicero, recta, inquit, mente viui non potest, qui multo cibo, vinoque repletur. Et Seneca vocat ebrietatem voluntariam insaniam.*

\* *Clemens. Alex. anima, inquit, per saginam degenerat in corpus.*

derateating, and drinking convert manly courage into effeminatnes; besides, as the rauenous animal named *Gulo* (created doubtless to the shame of all gluttons) after it hath fed so plenteously of a carrion, that more cannot be cram'd down, hasteneth to some narrow passage between two trees, and there presseth its belly vnto making more room, which done forthwith returns to the same carryon and falles on afresh: so a glutton after he hath discharged his stomach, which immoderat eating or drinking had ouercharged afore, hasteneth to the table again for a fresh charge which was the dayly practice of Vitellius the Emperour, as Tranquillus writeth; in consequence of the premises gluttony is an enemy to nature, a shame to mankind, a fawning deuill, a pleasant poyson, a sweet sin, a cruell thiefe, that spoileth the body \* of temporall goods, depriueth the soul of euerlasting treasures, and carrieth both of them \* to hell.

\* *Proverb.*  
21. *qui diligit epulas in egestate erit: qui amat vinum, & pinguis non ditabitur.*  
\* *Psal. 77.*  
*adhuc esca eorum erant in ore ipsorum. & ira Dei descendit super eos.*

CHAR.



C H A R. XXXVJ.

O F

SLOTHFULNES

THE CONTENTS.

A slothfull man is the vnprofitable seruant, that buryeth his masters talent in the earth making no aduantage therby: a man, that is not employed in good works cannot profit himselfe: euery tree that briageth forth nothing of good fruit shall be hewen down, and cut into the fire.

**S**lothfulness is a faint remission in the exercise of good works corporall, and spirituall. The slothfull man is the vnprofitable seruant, that buryed his Masters money in the earth making nothing of aduantage therby. Mat. 25. he hideth the treasure of diuine grace in his bosome, and refuseth to employe it euen vnto helping himself: if he would put it to encrease, though he were naked he might be cloathed, though poor he might be made rich, and though he were blind, he might procure eye-salue, that might giue

ue him clear sight. Through heauines,  
and want of courage, he neglecteth the  
worke of his diuine master to his own  
disaduantage, that is, he refuseth to  
worke with the treasure of diuine gra-  
ce, that leadeth to blessednes: he hath  
an abhorrence of painfull labour, wher-  
fore as \* a feild, that lies idle vnlaboured  
and vnfowen bringeth forth thornes,  
netles, and other vnprofitable herbes, so  
the feild of his soul in as much, as it is  
not exercised in good workes engende-  
reth euill weeds of wicked vices: and in-  
deed his sole delight is to liue at ease  
without working: \* he cleaueth to the  
bolster of his bed, as a doore to the hin-  
ges, and turneth therin alike, while he  
entertaineth his thoughts with delight  
he coueteth earthly, and celestially trea-  
sures, but will not worke for the getting  
of either. His louing Master standes at  
his doore, and knockes, *Apoc. 3.* yet he  
will not rise to let him in: he is afraid  
lest a lyon stand without laying waite  
for his blood *Prouerb. 22.* That is, he in-  
uentes idle excuses to the excusing of his  
idleness vnwilling to worke in the pur-  
uance of his duty: he thinketh to liue by  
desiring, \* and his desires kill him. The  
spider all day weaues a web to catch a  
fly:

\* *Prouerb.*

24. *per a-*  
*grum homi-*  
*nis pigri*  
*transiit, &*  
*ecce totum*  
*repleuerant*  
*urtica: & o-*  
*peruerant*  
*superficiem*  
*eius spina.*

\* *Prouerb. 6.*  
*sicut ostium*  
*vertitur in*  
*cardine suo,*  
*ita piger in*  
*lectulo suo.*

\* *Prouerb.*

21. *desideria*  
*occidunt pi-*  
*grum: tota*  
*die concu-*  
*piscit, & de-*  
*siderat.*

fly : the cat all night watches to surprisē a mouse : the pilmire laboures all summer to provide meat against winter : in sum all liu'd beasts take paines respecti- uely in order to the end wherto the su- pream providence hath ordained them; notwithstanding man, more vnreasona- ble then beasts with out reason, through sluthfullnes neglecteth to worke for the obtaining the inheritance of Hea- uen, which is the noble end of his crea- tion; the delight he hath in the dream of his vaine desires, as cords bind, and as heauy fetters load him, and fille his heart with wickednes : abundance of idlenes causeth the execrable abomina- tions into which the Sodomites fell *Ezech. 16.* Sampson while he was em- ployed in assaulting the Philistians esca- ped their snares : but as soon as idlenes carryed him into an inordinate affe- ction towards a wicked woman, God departed from him, and suffered him to come into the hands of the same Phi- listians, who bound him with fetters and put out his eyes *Iud. 16.* nor Salo- mon was defiled with luxury, and Ido- ltry as long, as he was busied in build- ing of the Temple : a vessell when tis filled with wine, is not capable to con- taine



\* *Aug. non facile capitur tentatione qui bono vacat desiderio.*

\* *S. Bernard est otiosus, inquit, tanquam molis calcitra, in qua diabolus quiescit libenter.*

taine more: a man full \* of godly employments giues no place to the deuill, whose entertainment is among such onely, as exempt themselues from the exercise of good works, among such as liue at \* ease, and delight in slegfull idlenes, and among those which are vnprofitable seruants, that put not their Masters excellent talent to increase, and such will be cast into vnder darknes; for euery tree, that bringeth not forth good fruit shall be heuen down, and put into the fire Mat.

CHAR.



CHAR. XXXVIJ.

OF

A MISSIONARY  
PRIEST.

THE CONTENTS.

The honorable end of Priestly mission, and what is requir'd of a Missionary Priest in the pursuance of his charge.

**A** Missionary Priest is the holy minister of Christ according to the order of Melchisedech, the faithfull servant rightly ordained, approued, and sent to worke in the vineyard of his lord: the dispenser of the Euangelicall word (a) the mouth of God by which God speaks to his people, and declares his ordinances: and since God is \* charity, the speeches, and deeds of a Missionary Priest ought to come from him as the sanctuary of cha-

\* 1. Io. 3.  
Deus charitas est.

(a) Malach. 2. The Priests lippes shall preserve knowledge, and they shall seek the law at his mouth, for he is the Angel of the lord of Hostes.

charity vnto saluation to euery sinner, that will be conuerted to God, whose charity is to saue; and the honorable end of his mission is the zeal of soules which God created after his own Image, in respect wherof amongst all diuine things (b) the diuineſt, as also amongst all sacrifices the grātfullest to the diuine Maieſty conſiſting in a dryly exerciſe of good works ſpirituall, and corporall charitably employed for the ſaluation of ſinners. The Panther by a naturall quality breathes forth a pleaſant perfume, the ſwetnes wherof allureſt beaſts of the wood to his ſanctuary, and then he kills them: the Prieſt is the Panther, ſinners the wild beaſts, the delicious odour of charity the ſweet perfume, that enticeſt ſinners to the Prieſts tribunall, the ſinkiller: and the property of a Prieſt is with S. Peter \* to kill vncleane beaſts. As charity in a miſſionary is the loadſtone, that drawes ſinners to ſaluation: ſo the want therof is the Remora, that keepes them from it: nor can a golden tongue draw, when the heart

\* *Act. 10.*  
*ſurge Petre,*  
*& occide.*

(b) According to S. Gregory l. i. in *Ezech. hom. 12.* there is no ſacrifice more agreeable to God, then a holy zeal to ſaue ſoules, which beare the Image of the bleſſed Trinity: again according to S. Denys l. de *caleſ. Hier.* to cooperate with God in the conuention of ſinners, of all diuine things is the diuineſt.

is made of yron. Christ the cheit missionary Priest sent by his diuine Father to be Teacher, and gouernour of souls, first begun to doe well himselfe, as to the law of charity, and afterward to teach well, as to the way of saluation. Nothing better teaches others to liue well, then the well ordered life of the Teacher, who is the guid of others, laudable deeds are more effectuell, then fair speeches; \* good sayings coming from a Teacher, that does ill, are like a goodly bunch of grapes in a hedg of thornes; whocuer will attempt gathering them, shall hazard the pricking of his fingers, and tearing his hands: so the hearer of a Teacher, that speaks well, and does ill runs a hazard of imitating euill doings, while he heares good sayings. A Priest does ill when he seeks praise, and glory in order to himselfe, or lookes more to \* worldly aduantages then his spirituall function, preferring his own gain before the gaining of souls, and while by holy sayings, and good doings he might render himself capable (c) of double honour, and

\* *Aug. super  
Ioan. doctri-  
na per ma-  
los, est pal-  
mes in sepe,  
Botrus inter  
spinat: causid  
aliquis col-  
ligit uuas  
inter spinas,  
ne dum qua-  
ris fructum,  
laceret ma-  
num. Et dñ  
audit bona  
dicentem imi-  
tetur mala  
facientem.*  
\* 1. Pet. 5.  
pascite, qui  
in uobis est,  
gregem Dei  
.....neque  
turpis luci  
gratia, sed  
voluntarie  
indignum est  
Sacerdote  
sacram fun-  
ctiopē suam  
quaerere la-  
bere.

(c) According to the Apostle 1. Timoth. 5. Priests, which rule well ought to be had in double honour. Which is meant of such, specially, as instruct the vnlearned in the mysteries of Christian Religion.

\*S. Chrys. ad  
id Mat. 13.  
super carbo-  
drum Moy-  
sis: Si bene  
vixeris om-  
nium iudex  
eris: si male  
vixeris, &  
bene docue-  
ris iudex e-  
ris tui solus,  
quia male  
vivendo do-  
cis Deum  
quomodo se  
debet con-  
demnare.  
Porro ut ait  
S. Bernar-  
dus, misera  
Sacerdotum  
conversatio fit  
misera domi-  
nica plebis  
subversio;  
hinc illa in  
Jeremia la-  
chryma,  
quia stultè  
egerunt pa-  
stores, &

*Dominum non quasiuerunt, omnis grex meus dispersus est.*

\* Semper fuit prohibita clericis venatio qua fit in saltibus & syl-  
uis cum strepitu, & clamore.

judg of all others, he contracts an inca-  
pacity of enjoying either, and makes  
himself\* judg of himself only, teaching  
God how to condemn him of ynfaith-  
fullnes in the pursuance of his charge.  
Hereby plainly appeares, that the chari-  
table zeal to worke in the vineyard of  
our lord, that is, to deliuer souls out  
of errour, and sin, is the compass by  
which a missionary Priest ought to steer  
the whole courle of his life: in conse-  
quence wherof he ought not to run af-  
ter vaine sportes, and worldly pleasu-  
res, which haue nothing of relation to  
the end of his mission, and which in-  
deed prejudice the sacred dignity of  
his function; neither euery thing though  
indifferent in it selfe, and wherof the  
exercise is laudable, as to a secular per-  
son (d) is lawfull to him. For example  
the Churches ordinances \* forbid Pri-  
ests to practice clamarous hunting after  
hares, does, bucks, stags, which is an  
ho-

(d) According to the Apostle 1. Cor. 6. euery things which in  
themselues are lawfull, be not at all times, and to all persons ex-  
pedient, or profitable: and indeed clamarous hunting in order to  
Priests was alwaile prohibited, though it be an exercise in it selfe  
lawfull.

Honest recreation in order to lay-people; but in Priests tis a great scandall to cry, and hollow among the trees of forests, and woods after dogs,\* whose office is to weep between the porch, and the altar, and say *Spare o lord; spare thy people, and giue not their inheritance into reproach, that the lusts of the flesh should rule ouer them:* yet in as much, as Priests exercise charitable works, powre forth prayers, and teares for the conuersion of sinners, they be hunters too, not of clean, but of vnclean beasts, namely sins; they be spirituall hunters of souls vnto iustification of life in the vineyard of our lord, the king of hunters: and neuer any huntsman made such marueilous leaps in hunting beasts vnto destruction, as the son of God made in hunting souls vnto saluation; our lord the son of God to saue souls leapt from Heauen into the wombe of a Virgin; from the Virginall wombe like a yong Hart came skipping into the world, and leaped by the mountaines, and by the little hills of Iudea working miracles, by word, and example reaching all men euery where the way of God truly. Afterwards he leapt into Mount-caluary, where list vp from the earth, and put on

\* *Ioel. 2. plorabunt Sacerdotes ministri Dei inter vestibulum, & altarem, & dicent, parce Domine, parce populo tuo.*

on the tree of the Cross gaue himselfe a full propitiation for the sinns of all men: from his Cross he leapt into the sepulcher wherein his body remained for three dayes whilst his soul (\*) visited the

(\*) Catholick faith teacheth, that before the Incarnation of the son of God there were receptacles of good souls in the lower parts of the earth, which the Prophet Zachary *c. 6.* names *a lake without water*, that is without water springing vp vnto euerm-lasting life according to the interpretation of Theodoret. S. Cyprian, and other ancient Fathers: yet S. Peter 1. *Epif. c. 3.* calleth the same receptacles *a prison*, where the good souls (vnto which Christ, at his descending into hell, as to his soul, preach'd) were detained as prisoners. And Christ preach'd according to S. Damascene l. 3. *de fide ortho. c. 9.* as Angels speak one to another, by mutuall communication of thoughts. Again Christ *Luc. 16.* stileth the said receptacles the *bosom of Abram*, and all antiquity nameth them *Limbus*, or *Purgatory*; and truly the ancient Fathers Irenæus l. 4. *c. 19.* Nazan. *Ora. ad pasch.* S. Ambros. *de mysterio paschalis* attest, that Christs descending into the lower parts of the earth releas'd many souls, which he found in the bosom of Abram; whereby appears, that there was an other place, or receptacle besides the Heauen of the blessed, and the Hell of the damned. Caluin that he might the rather deny Purgatory, he deny'd Limbus, and thus he might the better deny Limbus he denyed, that Christ descended into hell, otherwise then by suffering on his Cross the torments of a damned soul, which, saith Caluin in *cap. 26. mat.* were so grieuous that euen words of disspaire came from him. So impudently this great reformer of religion blasphem'd against Christ: but the Catholick Church teacheth that Christ truly, and properly descended into hell, that is, the soul of Christ remoued out of his body with its proper presence penetrated the lower receptacles of the earth, where good souls were detained, as prisoners, and brought with him from thence such, as were ripe, and fit for the kingdom of Heauen. Lege S. Ignat. *Epif. ad Trallia.* Clem. Alex. l. 2. & 6. *stromatum.* Basil. in *Psal. 48.*

the lower parts of the earth comforting such, as were departed in perfect grace afore his coming thither. From his sepulcher, he leapt again into the world; from whence, after that he had settled a Priestly ministry, that should be of perpetuall use in his vineyard ( that is, the Church ) like a hunter, that gladly rejoyces in his obtained prey, went with joy home, leading captivity captive: that is, rendering happy the captivity of just souls detained, as it were, in a prison vnder ground, and carrying them with him in glorious triumph: for he opened the gates of his Fathers Pallace, which were euer afore shut against them.

As clamorous hunting, so couetous playing, \* at cardes, or dice for mony is an exercise vnworthy Priests, which ought to seek no other lucre, then the gaining of souls vnto Iesus-Christ, who is their proper treasure, and \* heritage, and mony betrayed him, sould Ioseph; and damned Iudas. \* Again stage-playes, as they be commonly exhibited in

\* *Alia lusus*  
Clericis in-  
terdictus à  
Concilijs, Pa-  
tribus, Ca-  
nonibus, &  
Aristoteles  
Aleatores la-  
trones, pra-  
donumq; so-  
cietati inso-  
ris.

Q

our \* *Sacerdos*

*dicat Christo, tu es, qui restituis hereditatem meam mihi.*

\* *Augustinus vocat Theatra cauens turpitudinis, & publicas professiones flagitiorum: & laudantur Massilienses quod sic abhorrebant à spectaculis, vt minimi locum in scaenam concederent.*



our country are incōsistent with Priestly function, for as much as the outward words, and counterfeited Gestures of the players representing reciprocall passages of wicked louers, tend to carnall wantonnes, and vncleanes, and such a Theater, *Saith S. Chrysostom, is the chair of pestilence, schole of incontineney, and shop of luxury, that sets out to sale the lusts of the flesh,* howeuer stage-playes are laudable recreations in order to lay-people while they represent; but heroicall actions of gallant persons vnto imitation, and vngodly enterprises of wicked men vnto detestation therof, or while they exhibite delightfull fictions without obscenities. Furthermore Missionary Priests must not affect to be counted \* statesmen, they being priuat persons professing a spirituall vocation, which hath not any relation to the temporall affaires of state. The supream prouidence hath set bounds to euery vocation: \* nor ought any man to put his sickle on strang ground. Let Priests mannage what is theirs, and Christs business; and the affaires, which pertaine to Cæsar, let them leaue to Cæsar, and the ministers of his Council: yet there are some wanton witts, which like the raging sea transcend

\* 2. *Timoth.*  
2. *homo militans Deo non se implicet negotijs secularibus.*

\* *Tractent fabrilis fabri, nec sutor ultra crepidam, ut fert vetus proverbium.*

ceed their prefixed limits, listed vp above the hight of the clouds with an opinion of their own science, fancying to themselves knowledg of all things ( though indeed the greatest part of what they know, \* is the least part of what they know not ) and thus wantonly carried away, entangle themselves with publick affaires of ciuill Magistrats before they be called thereto. Howeuer Priests ought to know nothing, \* but Iesus-Christ; and him crucified; and if the supreme prouidence hath bestowed on one alone a better memory, and witt, then on others contemporary with him, he is to vse his abundant abilities according to charity, temperance, and sobriety; for otherwise he shall by his high attempts vn happily verifie the old Proverb: much witt, little iudgment. Besids great wanton wits are not without a mixture of madnes. And truly experience shewes that common wealths are vnfortunat, when the things named witts manage the affaires therof; tis iudgment, not flashes of witt, that makes gouernments happie.

\* *Sapiens ille  
Mercurius  
Trismigistus  
maxima eorum,  
inquit,  
qua scimus,  
est minima  
pars eorum,  
qua nescimus.*

\* *Apostolus  
Paulus profitetur se nihil scire praeter Iesum Christum, & hunc Crucifixum.*

FINIS I. BOOK.

The faults escaped in printing, a courteous Reader will easily correct and pardon.

FIXED BOOK

# THE SECOND BOOK

OF

## HOLY CHARACTERS

containing a Miscelany of Theologicall discourses

T H A T I S

# THEOLOGY,

Positive, Scholasticall, Polemicall and Morall.

Built upon the foundation of Scriptures Traditions Councils Fathers.

## CHAR. I.

OF

# SACRIFICE

## THE CONTENTS

Proper sacrifice defined: no Priests ( Priesthood taken in the proper sense) if proper sacrifice be laid aside: setting of improper metaphorical sacrifice onely, bringeth confusion, and rendereth priestly function common to all alike.

**S**acrifice ( taken in a spirituall generall sense) is every \* work, that a believer employeth to the end, that he may continue in holy society, and freinds. *\* Aug 1 10. de ciuit. Dei c. 6. nil sacrificium generaliter sumimus omne opus, quod agitur, ut sancta societate inbareamus Deo*

## Holy Characters II. Book

hip with God. There are (a) two kinds thereof, the one is deuotion towards God, comprehending all such actions inward, and outward of the minde, and body; as tend to the honouring, and praying of God; the (b) other is pity, or compassion towards our neighbour including the works of mercy, and iustice; to both kinds of spirituall sacrifice the Royall Prophet Dauid exhorteth all God's people of whatsoeuer condition, or sex, saying, \* Offer to God hosts of prayes, and sacrifice sacrifices of iustice: and according to the Apostle spirituall sacrificers of these kinds, are \* kings, and Preists invested with the honour of royall Preisthood; and indeed deuout Christians, in as much, as they dayly serue God, and haue dominion ouer their concupiscences declining whatsoeuer inclineth to sin are kings in a spirituall metaphoricall signification, and in as much, as they daily offer themselves a

li.

\* Psal. 15.  
tibi sacrificabo  
hostiam laudis. Et  
psal. 4. sacrificate  
sacrificium iustitiae.

\* 1. Pet. 4.  
vos autem genus electum, regale  
Sacerdotium. Idem habetur Apoc. 5.

(a) According to S. Thomas two kinds of sacrifice ( taken in the generall sense ) are offered upon the altar of Christ, whereof one is called deuotion in order to God, the other pity, or compassion in order to our neighbour.

(b) The Apostle Hebr. 13. exhorteth vs to do works of Almes, and charity, saying, that such sacrifices promerite God; that is, procure his grace, and fauour, and according to Ecclesiastes cap. 3. Those offer sacrifice, which shew mercy.

Char. 1. of Sacrifice. 3

living sacrifice holy, and acceptable vnto the diuine Majesty, are Preists in a spirituall metaphoricall signification, their works so offered being sacrifices in a spirituall metaphoricall signification.

Sacrifice taken in a speciall, and proper sense, is (c) an outward oblation of a sensible visible thing, by lawfull authority exhibited to God only (no other object interuening) vnto destruction, or reall change of the thing offered, in recognition of his supreme excellency, and dominion ouer all creatures. In this Catholike definition of sacrifice are obseruable seven sundry requisits necessarily concurring vnto the compleating of a true proper sacrifice, 1. Oblation: for in euery sacrifice (taken in the proper sense) some sensible visible thing is offered to God, and consequently euery true proper sacrifice is an oblation, though \* euery oblation is not a sacrifice in the proper sense: for many things were offered in the old law, namely brass, siluer, gold, oile, which were only sacrifices improperly and metaphorically. 2. Outward oblation of a sensible thing: for proper sacrifice is an act of heighest worship, called by

\* Secundum  
S. Thomam  
omne sacrifici-  
um est ob-  
latio, sed  
non à con-  
tra.

A 2 (d) vlc

(c) Catholike definition of a sacrifice taken in the proper sense.

(d) *vse λατρεῖα*, wherby God is honoured, and worshipped in respect of his supremacy excellency: in consequence whereof proper sacrifice is the chiefest kind of adoration, which consisteth of some externall thing, signifying the internall esteem, that such, as adore, have of the thing adored. 3. *The sensible thing must be permanent*: because a proper sacrifice is an exhibition of tribute due to God, as King of Heaven, and earth: but tribute is a permanent during thing, as experience teacheth in the payment of tribute vnto temporall Princes; which is not a meer locution, or other action enduring only for a litle while; but brass, siluer, gold, or some other permanent thing, that is not flitting, as are naked words. 4. *Oblation instituted by lawfull authority*. For proper sacrifice (if the will of God and his institution were excluded) is not an act euen of morall vertue, having of, and in it's self no goodness worthy praise, nor worthiness deserving esteem. For example, in the old law the slaughter, or death of Lambes sheepe, and calves, was not more laudable, *quod iustus deditur* to be,

(d) This vse, and practise hath continued warrantable down from the beginning of Christian Religion till these tymes. *Quem penes arbitrium est, & vis, & forma loquendi.*

ble, then the killing of dogs, wolues, and hogs, nay it had been far less laudable to kill those then these if God had not instituted in the old law sacrifices of Lambs, sheep, and calves, excluding the others. Furthermore the death, and passion of Christ (that was the most excellent, and proper sacrifice) considered in it self only, abstracting from the (e) command, he had from his diuine Father to giue his life for the redemption of the world, is not an action of vertue, because the death of Christ participated it's goodness and worthiness, from the diuine command, and his own will; and indeed Abraham's willingnes to kill his son Isaac (who was a type of Christ) had been a detestable wickedness, if he had not had God's warrantable authority for it, who is Author of life, and death. §. Exhibited by a lawfull Minister. for euery man is not a proper Minister of proper sacrifice, but he onely, who is by lawfull authority designed, ordained, and consecrated for that special charge, and \* no man should take this

\* Hebra. 5.  
nec quisquā  
sumit sibi  
honorem, sed  
qui vocatur  
a Deo tan-  
quam Aa-  
ron; sic &  
Christus non  
semetipsum  
clarificauit,  
ut Pontifex  
fieret: sed qui  
locutus est  
ad eum: tu  
es Sacerdos  
in aeternum  
secundum or-  
dinem Mel-  
chisedech.

A 3 ho-

(e) According to S. John the Euangelist cap. 10. Christ, after he had declared to the Pharisees his power to lay down his life, immediately added, *This commandment haue I receiued from my Father.*



6 *Holy Characters II. Book*

honour vnto himself, but he that is called of God, as was Aaron; neither did Christ take vnto himselfe the office of High-Priest; For he gaue it him, that said vnto him, thou art a Priest for euer after the order of Melchisedech; And though God declared vnto the children of Israel, that if they would heare his voice and keepe his Couenant, he would make them \* a priestly kingdom, and a holy nation: neuertheless they were not all royall Priest's taken in the proper sense, but (f) only such, as descended from Aaron; and both Saul and \* Osi- were seuerely reprehended, and punished, for attempting to offer sacrifice, to which they were not specially deputed. If euery private man should turn Priest, and minister of proper sacrifice, such vnnaturall proceeding against the law of God, and nature, would cause as dangerous, and execrable confusion in the spirituall Church-gouernment, as in ciuill State-gouernment, if euery private man

\* Exod. 19.  
si audieritis  
vocem meam..  
eritis mihi  
in Regnum  
Sacerdotale  
gens sancta.

\* 2. Paralip.  
26. & 4.  
Reg. 14. O-  
sias lepra  
punitus.

(f) According to S. Hierom. in quæst. Hebraicis, it was a tradition amongst the ancient Jew's, that down from Noe vnto Abraham the eldest son of each family was a Priest by diuine dispensation; but the family of Aaron was invested with priestly dignity long after the institution of the pascall Lamb Exod. 12. and 28. so that in order to that sacrifice, the ancient priuledge granted to the eldest son of the family continued in force.

man should turne king, affecting to rule, as king; howeuer euen such Priest's, as assume to themselues speciall, and proper priesthood, and deny speciall, and proper sacrifice acknowledging spirituall, and metaphoricall only, open a door to the said confusion, giuing occasion to euery priuate man to count himselfe as lawfull a Priest, as such are, being by baptism designed, and consecrated to offer spirituall sacrifice, and consequently, as to the proper function of a Priest, which is to offer sacrifice, there is no distinction between a priuate man so baptised, and such Priest's afore mentioned. 6. Exhibited to God only, because the end, and motiue of proper sacrifice, which is omnipotency, or supreme dominion, in recognition whereof sacrifice is offered, is found in God only; although the catholick Church (g) erecteth Altars in memory, and honour of Martyrs, and other blessed Saint's, neuertheless she doth not offer sacrifice but to the sole God of both Martyrs, and of other Saint's; and no

\* Hebra. 5.  
omnis Sa-  
cerdos, &  
Pontifex  
instituitur,  
ut offerat  
dona, & sa-  
crificia.

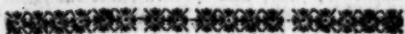
A 4 man

(g) According to S. Austin c. 20. con. Faustum c. 11. Though Altars were erected in memory, and honour of Martyrs, neuertheless it was not the custom to offer sacrifice to Martyrs, but to the God of Martyrs.

\* *Augus. l.*  
*10. de ciuit.*  
*cap. 4. quis,*  
*inquit, sacri-*  
*ficandum cō-*  
*suit, nisi ei,*  
*quē Deum*  
*sciuit, vel*  
*putauit. Et*  
*cap. 19. docet*  
*damones ideo*  
*velle sibi of-*  
*ferri sacri-*  
*ficia, ut sic*  
*pro Dijs ha-*  
*beantur.*  
*Vnde Exod.*  
*22. qui im-*  
*molat Dijs*  
*occidetur,*  
*praterquam*  
*Domino soli.*

man hath euer thought fitting \* to sacrifice to any, whom he ha b not known, beleeued, or feigned to bee a God. 7. *No other object interuening*: for God alone is the immediate object of proper sacrifice, for as much, as he containeth in himselfe alone the sole motiue thereof. Whereby it plainly followeth, that the oblation of tithe, that is giuen immediately to the Ministers of God, is not a proper sacrifice, though it be exhibited for God's sake. 8. *Vnto destruction*: in recognition of God's supream excellency, and power ouer his creatures: this necessary requisite experience sheweth in all the sacrifices of the old law, wherein the sensible thing offered was either killed, if quick, and aliue, vzt: Ox, lamb, calf; or broken, or burnt, if liueless, (b) hard, and drie: or consumed by effusion, if liquid, namely wine, in testimony of God's omnipotency, therby manifesting him to be Author of life, and death, and consequently to haue power to conserue his creatures, as the thing before oblation was conserued, and to destroy his creatures, as the thing destroyed after oblation.

(b) According to Leviticus dry-offerings were either broken, or burnt, and liquid offerings were destroyed by pouring them out, whereby appears, that an vnbloody manner of effusion, nothing derogats to the true nature, or essence of a sacrifice.



## CHAR. II.

OF

# THE SACRIFICE

OF THE EVCHARIST, OR MASS,

## THE CONTENTS.

The sacrifices of the old law weak vnprofitable Element's: Christ the night before his passion instituted, and offered in the room of them all a sacrifice of his body, and blood vnder the form's of bread, and wine according to the Order of Melchisedech, called sacrifice of the Eucharist, sacrifice of the Altar, sacrifice of Mass, which is a perfect commemoration of the bloody sacrifice, Christ offered on the Cross, a propitiation, whereby grace is obtain'd, and sins remitted, and the publick seruice of euery true christian Church down from the Apostles till these tymes, celebrated in one of the three holy tongues, which be Hebrew, Greek, and Latin. The Apostle 1. Cor. 14. forbiddeth not saying of publick, or priuate prayers in an vnknown tongue.

**T**He sacrifice of the Eucharist is the speciall, and proper externall sacrifice of the new law instituted, and offered by Christ  
in

\* Hebra. 7. secundum similitudinem Melchisedech, sic Apostolus interpretatur secundum ordinem Melchisedech.

\* Luc. 10. lex & Prophetia usque ad Joannem.  
\* Hebra. 6. lex vetus lata fuit duraxat donec veniret semper promissum.

\* Aug. lex in tabulis exarata non potuit efficere eam inscriptionem, quae est iustificatio.

\* Chrysos. lex erat tantum iubens, & nihil assererebat auctoris.

\* Hebra. 9. exterior, & legalis mundities appellatur iustitia carnis, & emundatio carnis.

(a) According to the Apostle Hebr. 10. the old law had the shadow of good things onely, and not the very Image of the things. Whereby appears that the sacrifices, and Sacraments of Moyses were vnperfect resemblances, and dark representations

in his own body, and blood, vnder the forme of bread, and wine, \* after the similitude of Melchisedech his Sacrifice, of whose order Christ was annointed high Priest for euer. The law of Moyses, and sacrifices thereof as they had institution, and confirmation of God in respect of Christ only, so they were to continue only, till Christ came, that was the \* seed to which the promise was made of a new law, and a new sacrifice vnto blessedness, which the law of Moyses, and the sacrifices thereof could not effect. The law written in Tables could not make the \* inscription, which is iustification of life: It \* shewed but could not heale the soar of mans soule: And though the old sacrifices conferred \* legall purity on the body: neuertheless they could not giue spirituall sanctity to the soul vnto saluation. Besides, the commandment, that went afore, that is to say, the old law was peculiar to one people only: namely the Iew's; and the sacrifices thereof were but (a) holy figures of a  
bet-

Char. II. of the Sacrifice &c. 11

of the good things procured by the sacrifice, and Sacraments of the new law, namely generall redemption, and sanctifying grace: wherefore S. Iohn cap. i. saith, that the *Lex* was given by Moyses, but *grace, and truth came by Jesus-Christ*; in consequence of which the new law is called the law of Christ, the law of grace, Christ being the law-maker, and the Grace-giver.

better oblation, and those polluted through the sins of the Priests, that offered them, in so much that God had no affection for either of both; because \* of the weakness, and vnprofitableness of the sacrifices, and the vncleaness and wickednes of the Priests: wherefore he sent his own son to giue a new commandement, that is, the new law of sanctifying grace to the sauing both Jew, and Gentile, and to institute a new sacrifice of a cleane oblation to the exalting his name euen among the Gentiles, that being to be celebrated (b) in every

\* Hebra. 1.  
Reprobatio  
quidem fit  
precedentis  
mandati pro-  
pter infirmi-  
tatem eius.  
& imbecil-  
litate. proinde  
de Christus,  
ait Io. 13.  
mandatum  
nouum do-  
vobis.

(b) Malach. 10. *From the rising of the sun euen to the going down in every place shall be sacrificing, and a cleane oblation shall be offered to my name.* In the room of sacrificing beasts, and other creatures, which were not able to purge out the leauen of sin, and likewise often times were polluted through the vncleanes of the Priests, that offered them, God by the mouth of his Prophet promised a daily, cleane, and vndefilable sacrifice, that should continue in all places of his Church for euer unto celebrating his name. And this is the sacrifice Christ instituted of his own body, and blood vnder the forms of bread, and wine, according to the interpretation of the ancient Fathers. S. Iustin the Martyr in dial. cum Triphone. S. Cyprian. l. 1. c. 14. aduersus Iudæos. S. Damasc. l. 4. c. 14. de fide orthodoxa. S. Austin. l. 18. c. 35. de Ciuit. S. Crys-

sofome in psal. 95. & ora. 2. con. Iudeos, and all modern writers that are orthodox: wherefore the Prophecy is fulfilled by the sacrifice of the Altar, which is daily offered in the Catholick Church from the rising of the sun to the going down.

every place of the world from the rising of the sun to the going down therof, according to the Prophecy of Malachias, signifying, that God was determined to abolish the said weak, and polluted sacrifices, and substitute in lieu thereof an effectually, and most pure oblation, which is that, Christ the son of God, and man instituted of his body, and blood, and offered at his last supper vnder the form's of bread and wine according to the Order of Melchisedech: and that the Eucharist, as it was instituted, and celebrated was not only a Sacrament, but also a sacrifice, is plainly evidenced out of the words expressing the action, that Christ vsed in the instituting, and celebrating therof. for example: (c) *This is my body, which is giuen for*

(c) The three Euangelists S. Mathew, S. Mark, and S. Luke express the words Christ vsed in the instituting, and celebrating of the Eucharist in the present Tense, for example, *IS GIVEN, IS shed*, likewise S. Paul, as to Christs body 1. Cor. 11. *is broken*. Besides the French, and Latin Bibles of Caluinists haue. *is giuen for you, is shed for you*. But according to the Latin vulgar translation the particles, *giuen, shed, broken*, are expressed in the future Tense, namely *shall be giuen: shall be shed: shall be broken*. Howeuer

Howeuer whether they be expounded in the present, or future Tense it matters not, since the sense is the same: for although *is giuen, is shed* carry the signification of the present Tense: neuertheless the subsequent particles, namely: *Do this in remembrance of me (until our lord shall come to judge the quick, and the dead 1. Cor. 11.)* imply the future Tense. The Greek Church hath alwaies vsed the future Tense in their Liturgies (namely S. Iames, S. Clement. S. Basil. S. Chrysostome) to proue that Christ offered the sacrifice of his body, and blood when he was present with his Apostles at his last supper, and indeed Christ himselfe gaue euidence enough of this Catholick assertion, by saying *Hic Calix Sanguinis mei*. This Cup of my blood. And the Latin Church vseth the future Tense, *shall be giuen: shall be shed*, to shew plainly, that Christ spoke not of his body, and blood onely then at his last supper offered, but of the same sacrifice, that was to be offered for the future till he should come again to judge the quick, and the dead.

for you Luk 22. which S. Paul expresseth in other term's viz: *This is my body, which is broken for you. 1. Cor. 11. This is my blood of the new Testament, which is shed for many Mat: 14. This is my blood the new Testament that is shed for many vnto remission of Sins: Math. 26. All which sentences import sacrificing, since they containe the proper words of sacrifice, as it is plainly deducible out of other euident Scripture-testimonies, in consequence whereof the Eucharist instituted, and celebrated by Christ in his last supper is not a Sacrament only, but a sacrifice also. Again the afore said Verbs namely to giue, to break to shed, are vti-*



red in the present tense after the Greek Translation signifying that Christ did did not only offer sacrifice in a bloody manner on the Crosse, but in an vnbloody also at his last supper. (4) Besides as the words of the action which Christ vsed in instituting, and celebrating the Eucharist, viz: *This is my body which is giuen for you. This is my blood shed for many vnto remission of sins* doe evidently import (5) a propitiatory sacrifice

(4) S. Luke cap. 22. expresseth the action that Christ vsed in the institution of the Eucharist (as to his body) vnder the elements of bread, and wine in these words. *This is my body, which is giuen for you*, which S. Paul 1. Cor. 11. deliuereth thus: *This is my body, which is broken for you*: and 1. Cor. 10. he saith, The bread, which we break, is it not the participation of the body of our lord? S. Chrysostome expounding this sacred Text, demandes, why S. Paul added, to the words of the Euangelist, *which we break*; and answer's to his own question, saying: *This is done in the Eucharist; and not on the Crosse, where no bone of him was broken* 10. 19. According to S. Chrysostome, as likewise Theodoret, and Occumenius who were versed in the Greek tongue, Christ suffered himselfe to be broken in the Eucharist (vnder the form of bread) vnto filling of all, which he did not suffer to be done, saith S. Chrysostome, on the Crosse (vnto redeeming of all) and indeed Calvin in his Commentary vpon the 11. Chapter set down noteth, that the participle *is broken* signify *is offered, or is sacrificed*, whereby appear's that the Apostles intent, and aime was to shew that Christs body was truly broken in the vnbloody oblation offered at his last supper, for as much, as the species of the consecrated bread were then truly broken.

(5) The sacrifice of the Eucharist is as much, as it appeareth God, rendereth him propitious, and procureth diuine grace vnto remission of sins, is truly a propitiatory sacrifice taken in the pro-

persons according to the ancient Fathers S. Gyprian. S. Basil;  
S. Chrysostome, S. Ambrose. S. Austin; and the Council of Trent  
allertes this Catholick doctrine, and addeth withall, *The sacrifice  
of the Eucharist according to Apostolicall tradition is not onely offer-  
red for sinnes, pains, satisfactions, and other necessities, but likewise  
for such, as are dead in the state of grace, and not sufficiently pur-  
ged, as yet.*

fice for blood to be shed is to be sacri-  
ficed for propitiation, or pardon of  
sins: so the words of precept which fol-  
low (*This is my body giuen for you*) namely:  
*doe this in remembrance of me*: That is, in  
memory of my death, and passion, doe  
signify a commemorative sacrifice, and  
consequently plainly demonstrate the  
Eucharist not to be a Sacrament only,  
but (f) a sacrifice also: For otherwise it  
would not be a lively, and perfect com-  
memoration, or representation of the  
sacrifice offered on the Croll, such as  
Christ requireth Luk. 22. for as a Sacra-  
ment cannot be perfectly represented,  
but by an other Sacrament: so a sacrifici-  
ce

(f) The ancient Fathers S. Cypr. Ep. 63. ad Cleti. Orig. in cap.  
16. Mat. and others also, compare the sacrifice Christ offered of  
his body and blood at his last supper, vnto the sacrifice of the pas-  
chall Lambe, and other sacrifices of the old law whereby appears  
that the sacrifice Christ offered at his last supper, was a sacrifice  
taken in the proper sense, wherefore S. Gregor. Nyss. Ora. a.  
de Resur. saith expressly, that Christ in celebrating the Eucharist  
at his last supper sacrificed himselfe before he was sacrificed vpon  
the Croll.

ce cannot be lively represented, but by another sacrifice: there is necessarily required similitude, and proportion between the thing, that representeth, and the thing represented: for a man cannot represent an horse, or an horse a man; nor the saying of the Apostle, 1. Cor. 11. (as often as you shall eat of this bread, and drink of this drink, you shall shew the death of our Lord) doth infirm the strength of this argument. \* For the true sense, and meaning therof is, that the sacrifice of the Eucharist, which is a perfect representation of Christ's death, and Passion suffered on his Cross, must precede the eating of that bread, and drinking of that drink: for Christ's death and Passion was (s) a proper special sacrifice that cannot be represented perfectly by a Sacrament, but by a sacrifice wherein destruction must intervene necessarily, either by death, if  
what

\* *Patres antiqui in tribus œcumenicis Concilijs, puta, Ephesino, Calcedo. Constantinop. (ut constat ex prefatione Ephesi.) sic interpretati sunt verba Apostoli quotiescunque mādycabitis--- mortem Domini annuntiabitis.*

(s) S. Austin. l. 13. de Trinit. c. 17. & Epist. 49. quæst. 3. attests, that it is foretold in the old Testament, that there should be in the law of grace a true, proper outward visible sacrifice: again it is foretold that in the last age of the new Law (that is when Antichrist shall come) the vñall sacrifice shall cease, which giue euidence enough of the continuance of some one sacrifice in the law of grace till the time of Antichrist. Which cannot be meant of a Metaphoricall, and inuñble sacrifice, being that kind of vnproper sacrifice will not cease in the dayes of Antichrist according to the holy Prophets Dan. 12. and Iſaias cap. 10.

what is offered be a liuing thing: or by fraction, if what is offered be a hard, and drie thing, as breard, or by effusion, if what is offered be a liquid thing, as wine, which experience sheweth in all the sacrifices of the law of nature, and Moyses. And indeed the end, and innate propriety of a proper sacrifice (being an externall sensible act of supream adoration) is, to signify God's omnipotency, as to his power ouer life, and death: wheras a Sacrament signifieth the sanctifying of such, as belieue in, and serue God, which is but the product, or effect of Christ his bloody sacrifice. If perfect representation of the sacrifice of the Cross could be attributed to any Sacrament, it were to be ascribed to the Sacrament of Baptism, wherby, as the Apostle saith Heb. 9. *We are buried with Christ into his death*: Neuertheless Baptism doth not represent the death of Christ, but the death, and resurrection of him, that is baptised, Baptism signifying, that he that is baptised doth die, as vnto sin, and rise, as vnto newnes of life: neither is Christ said to die in Baptism, as he is belieued to be immolated in the sacrifice of the Eucharist.

Furthermore, as \* Moyses began, and  
B dedi-

\* *Sanguine  
hostia obfig-  
nabatur ve-  
tus testamē-  
tum, ut post  
Moysen de-  
clarat Apo-  
stolus Hebra.  
1.*

dedicated the old Testament, law, or Religion in the blood of calves contained in his cup, saying: *This is the blood of the Couenant &c.* So Christ began, and dedicated the new Testament in his own blood contained in the Chalice of his last supper, saying: *This is the Chalice the new Testament in my blood &c.* Luc. 22. which the other Euangelist's more plainly expresse introducing Christ to say: *This is my blood of the new Testament,* wherby is evidently certaine, that Christ's blood in the Chalice shed in an vnbloody manner was the blood of sacrifice, and consequently in that sacrifice, which is the sacrifice of the Eucharist consisteth the externall Religion, and proper seruice of the new Testament, as the outward Religion and soueraigne worship of God in the old law did consist in the sacrifices therof, vnder which it was established Heb. 7. And though Christ hanging on his cross did confirme, and ratify the new Testament, yet he made it only at his last supper, when he said. *This is the Chalice the new Testament in my blood: or this is my blood of the new Testament:* For then Christ was free, and aliue: wheras on his cross he was deuoted of liberty, and depriued of life, and

consequently not in a condition to make it; the making of a Testament being an act of a person free, and alive. Also though Christs death, and passion was the perfect sacrifice, that (b) consummated the generall redemption, or remission of all sins whatsoever, as to sufficiency; neuertheless, that bloody sacrifice enduring only for a day of time, could not be the externall sacrifice, which the people of the new Testament might haue recourse vnto; euen to the end of the world: and to auerre the taking away of such externall sacrifice, is

B 2 to

(b) The Apostle Hebræ. i. teacheth that Christ *By one oblation consummated for ever them, that are sanctified*: where *by one oblation* is meant the sacrifice of the Crosse, which the Apostle there calleth sacrifice of consummation; that is of generall redemption, and indeed that sacred Text speak's onely of the sacrifice of the Crosse not mentioning the sacrifice of application, that is the sacrifice of Mass, called the sacrifice of the Altar, or the sacrifice of the Eucharist; whereby the sacrifice of generall Redemption called the sacrifice of the Crosse, is particularly applied, and offered daily in all places of the Church vnto sanctification of life. And indeed to assert, that Christ onely once offered himselfe to God the Father, were a manifest blasphemy, since Scripture Testimonies shew evidently sundry oblations Christ made of himselfe. For example he offered himselfe in the tyme of his conception, and during his aboad on earth, he made several offerings in order to his own person, for he offered his body his soule, his life, his fasting, his praying, his watching, his sighs, and teares; howeuer the offering of his body in a bloody sacrifice, was made once onely.

\* S. Cyprian.  
*de cena*  
*Dom. asserit*  
*nullam posse*  
*esse Religio-*  
*nem si sacri-*  
*ficiū corpo-*  
*ris, & san-*  
*guinis Chri-*  
*sti aufera-*  
*tur.*

to acknowledge the taking away also of externall Priesthood, ( sacrifice, and Priesthood being correlatiues ) and consequently the \* abolishing of the new Testament : for if the Priesthood, and sacrifice therof be disannulled then of necessity must there be an abrogation of the law, that was established vnder them. Furthermore it is convincingly manifest, that it was an externall proper sacrifice, which Christ offered at his last supper : for the one oblation according to the order of Melchisedech, which succeeded (i) in the room of all the sacrifices of the old law, was that one, or none was that one : but that one was an externall proper sacrifice, and cannot be meant of the sacrifice of the Cross, that being rather after the order of Aaron since it was celebrated in reall effusion of blood, then after the similitude of Melchisedech, who offered no bloody oblation. Besides all the necessary requisits vnto proper sacrifice are plain-

(i) That one sole sacrifice of Christs body, and blood succeeded in the room of many sacrifices is a catholick assertion vnanimously taught by the ancient Fathers. And S. Aug. l. 8. c. 27. & l. 17. c. 20. de ciuit. & l. 3. de bap. c. 19. names the sacrifice of Mass, the sacrifice that sufficeth for all sacrifices which were offered in the old law, for as much, as the body of Christ is offered in the room of all those sacrifices.

plainly observable in that action, that Christ vsed in instituting, and celebrating the Eucharist at his last supper. 19. is observable Christ himself, that is, a Priest instituted by legall authority, and more solemnly made then all the Priests, that went afore, to wit, with an oath, by him, that said vnto him: *Our lord hath sworne, and will not repent, thou art a Priest for euer according to the Order of Melchisedech.* 2. Outward oblation is observable, which is expressed in the words wherby Christ consecrated his body, and blood, saying: *This is my body, which is giuen for you. (k) This is my blood of the new Testament, which is shed for you;* which are the terms of proper sacrifice, and were outwardly vttered in the last supper. For indeed all the actions performed by Christ in celebrating the Eucharist were outward, actions, namely blessing of the bread, giuing thanks to his diuine Father, before consecration, and \* eating his own body, and drinking his own blood together with his Apostles after consecration. 3. Oblation of a sensible per-

\* *Christus in ultima cena manducauit corpus suum, & bibit sanguinem suum una cum Apostolis, ut post S. Hiero. & alios Patres docet S. Thomas 3. p. q. 81.*

B 3      manent

(k) The Apostle S. Paul. vseth the verbe, *giue*, in that signification when he mentioneth our redemption procured by the sacrifice of the Cross, for exāple Gal. 3. ad Tit. 2. likewise holy scripture vseth frequently the verb, *to shed*, for *to Sacrifice*. Exod. 29. Leuit. 1. 2. 3.



manent thing is obseruable, yzt, Christ's body, and blood (which are sensible things) vnder the form's of bread, and wine, which are sensible also. 4. There is obseruable destruction, or reall change in the oblation, to wit, by substantiall conuerſion of the bread into Christ's body, and wine into his blood. Besides by eating and drinking therof the body, and blood of Christ loſe that ſacramentall being, they had by reproduction vnder the elements of bread, and wine, which is a reall change alſo. 5. It was an oblation exhibited to God alone: for Christ in celebrating the Eucharist addreſſed all his ſpeeches to his diuine Father: laſtly there is obseruable recognition of diuine omnipotency, as is plainly euident by the oblation it ſelf, ſince it ſucceeded not only in the room of the Paſcall lamb: but of all the other ſacrifices of the law of Moyses and conſequently ought to containe in it ſelf the perfect morall ſignification eſſentiall to thoſe ſacrifices, which is recognition of diuine omnipotency, and representation of the ſacrifice of the croſſ. Nor is it inconuenient for a ſacrifice going afore to be a representation, or commemoration of a ſacrifice coming

ming after: for all the old sacrifices went before the sacrifice of the crosse, which neuertheless they represented: How euer the sacrifice of the crosse is only distinct from the sacrifice of the Pucharist, as to the manner of offering, bloodily, or vnbloodily: for the head-offerer is the same, Christ, and the thing offered the same also, body and blood of Christ. And albeit, that Christ by one sole bloody oblation, that is, by once offering himself in a bloody manner, consummated the generall redemption; neuertheless he did not think fit to make that one generall oblation an effectuall redemption, or remission of sins without the application therof: for so he had entailed the kingdom of Heauen vpon euery sinner, and consequently deuested himself of all power to disinherit any for what fault soeuer. But the applicatiue perfection, as to a sacrifice, he gaue to the vnbloody oblation only, which by his own institution, and appointment, is and shall be the externall seruice of the new Testament, and the continuall application of his passion vnto sanctification; As corporall remedies how perfect, and sufficient soeuer doe no cure vpon a sick body, that is to say

are not effectually remedies vnless they be applyed: so Christ his death, and passion though a spirituall remedy superabundantly sufficient to take away all the sins of the world, neuertheless is not an effectually remission of any, till it be applied aright: neither is the preeminent perfection of Christs death, and passion a iot lessened thereby: application being necessarily requisite to its effect by Christ his own appointmēt. And prayers which the faithfull offer to God one for another doe not prejudice, or diminish any part of the intercession, which Christ himself made for his people while he liued vpon earth Io. 17. nor of those, which sitting at the right hand of his diuine Father he presenteth continually Ro. 8. Heb. 7. But rather do apply the fruit thereof to the effecting of the said faithfull their holy desires, especially when prayers are offered by the Bishoppes, and Priests of the catholick Church, vnto whom God hath committed the <sup>(1)</sup> ministry of reconciliation for,

(1) God, saith the Apostle 2. Cor. 5.  *Hath giuen vnto us the word of reconciliation, now then are we Ambassadors for Christ, God as it were exhorting by us.* Wherby is meant that Christ as man, is the principall Minister vnto reconciling of sinners to God, and for, and in the room of Christ in order to the office of reconcilment, the Apostles, and their successors were

instituted as his Vicars, namely the Bishops, and Priests of the Catholick Church. Wherefore their absolution from sinnes by offering sacrifice, and their ministring the Sacraments, ought to be counted as Christs own absolution, remission, or pardon, being the absolving from, and remitting sinnes in the room of Christ: in like manner their preaching, and exhorting in stead of Christ, is, as if it were Christ's own preaching and exhorting, the office of Bishops and Priests, being the Vicarship of Christ. So that when the same Apostle saith Hebræ. 8. that Christ onely is the Priest of the new law, or Testament, his meaning is, that Christ is the chief Priest, that is the Prince of Priests to whom as to his Ambassadors he hath committed the ministry of reconciliation. In the old law according to the Apostle Hebræ. 7. there was a series of many chief Priests succeeding one an other in that function, for none of all them was of perpetuall durance. But in our new law there is but one chief Priest, or Bishop that shall endure for ever, and all other Priests are his Vicars onely, who in his room exercise Priestly function visibly: wherefore Christ is chief Priest for ever, and exerciseth his Priesthood by his substitute Ministers, or Vicars, which execute the office of reconciliation for him, and in his room.

for, and vnder Christ, who is the high Priest, and chief Minister, according to his humanity, of mans reconcilment to God: the others exercise Christs vicarshipp only; These pray, and minister sacrifice, and Sacraments in Christs stead, both vnto remission of sins, and the verifying his *For ever Priesthood according to the order of Melchisedech*; so that Christ is a Priest for ever after the right order, and similitude of Melchisedech, for as much, as he dayly doth, and shall to the end of the world offer by the Priests of the

the new law, as his Vicars, the vnbloody sacrifice of his own body, and blood vnder the form's of bread, and wine called by vse ( which is the arbitratour of words, and language ) sacrifice of the Eucharist, sacrifice of the Mass, sacrifice of the Altar. The name Eucharist comes of the Greek : *Eucharistia*, that signifies thanksgiuing : for Christ in celebrating his vnbloody oblation the night before his death gaue thanks to his diuine Father both in generall for all the benefits conferred vpon all mankind, as in particular also, for that one singular grace, wherby he was impowred, as man, to institute To diuine a mystery. So that vndoubtedly by a speciall prouidence the name Eucharist is appropriated to the sacrifice of Christ his body, and blood, to the end, that euen the name therof might excite Priests (whos office, and function it is to offer that sacrifice ) to imitate the thanksgiuing, that Christ exhibited in the enterprife of this mystery.

The name Mass comes of *Missa* which is latine doubtless, for if it had been an Hebrew word, the vse therof would haue remained, and continued among the greek Fathers, as well as of *Alleluia*,  
*Osanna*

*Osanna, Amen*, which be Hebrew words; But none of the Greek Fathers vse this term *Missa*, and consequently it is a denomination which the people of the latine Church haue imposed to expresse the sacrifice of Christ his body, and blood, and signifies the same thing, that *dimissio* in latine: that is to say, dismissing, or sending away; for in the primitiue Church it was an ordinary ceremony practised by the Deacon, to cry aloud twice in the Church, during the time of celebrating diuine seruice: *Ite Missa est*: once in the begining of the mistery, or sacrifice, wherein the Catecumens were not suffered to be present being Believers vn baptised; signifying therby, that all such should depart out of the Church; and once again in the end of the said mistery, or sacrifice, intimating therby the dismissing, or sending away of the faithfull baptised. This signification of the name *Missa* (in English Mass) and this originall grownd therof is approued by the vniform judgment of the maior part of orthodox writers. Howeuer the appropriation of the said name, as to signifying the seruice of the mistery, or sacrifice of Christs body, and blood, is deriuable euen from the pri-

primitive successors of the Apostles who  
(m) vse the name *Missa*, and the signifi-  
cation therof: namely S. Dionys. S. Cle-  
ment. S. Euarist. S. Alexander. S. Six-  
tus. S. Telesphorus. S. Higinus. S. Soter,  
S. Fabianus. S. Stephanus. S. Felix. S. Syl-  
uester. S. Damascenus. With whom were  
contemporary the great lights of the  
Church

(m) S. Clement that succeeded S. Peter in the supream go-  
uernment of the Church composed a *Missale*, and in his writ-  
ting mentioneth the word *Missa*. Mass. And S. Denys did not  
onely write of the Ecclesiasticall Hierarchy, but of the Mass also.  
And whereas sectaries do not ascribe that work vnto him, it is  
without warrantable ground: howeuer whosoever was the Au-  
thor thereof it is certain that the Church of God hath approu'd it,  
for the first Council of Nice stileth the Author *Magnum*: which  
Title he had giuen vnto him afore, and S. John Damascene cal-  
leth him *Magnum Theologum*, a great diuine; but all antiquity  
make mention of the Mass. For example Alexander, that was  
the fourth Pope after S. Peter. Epif. 1. ad orthodox. And Sixtus,  
that succeeded him according to S. Damascene in the life of the  
same Alexander. S. Telesphorus seth forth an ordinance that  
commanded Priests to say 3. Masses in the feast of Christs Nati-  
uity. S. Soter prohibited all Priests to eate, or drinke before they  
said their Masses. S. Steuen the Pope vnder the persecution of  
Valerian the Emperour was kill'd at Mass. S. Felix Ep. 2. ad Epif-  
copos Gallie mentioneth saying of Masses vpon the Tombs of  
Martyrs. S. Hierom. in cap. 11. Proverb. affirms that the soules  
of the faithfull departed, receiue comfort, and helpe by the cele-  
bration of Mass, and S. Austin Epif. 49. tom. 2. ad Deo gratias c. 3.  
teacheth that the sacrifice which Christians now offer, is eui-  
denced both by Euangelicall, and propheticall Scripture: besides  
this Catholick assertion is taught in sundry Councils, namely  
in the Nicen. cap. 14. Carth. 2. can. 4. So that it is a manifest  
weakness in sectaries to deny a doctrine, that all antiquity by vni-  
mous consent plainly assert.

Church S. Basil. S. Gregory Nazianzenus. S. Ambro. S. Chrysost. S. Hieron. S. Epiphan. S. Cyrill. S. August. whet vnto may be added sundry generall Councils, wherof the vnquestionable testimonies, and records are enough to euidence the truth of this primatiue doctrine: so that with great reason it may be much wondered at, how the People of England came to looke with so envious an eye vpon the Mass, as to count it Idolatry: since the practice therof is agreeing with the full, and euident Testimonies of all the primitiue Fathers. And as to the Realm of England euen from the first plantation of Christianity settled therein, Mass constantly continued the sole publick worship, or seruice, that was resorted vnto, till the ciuill power of Parliament in the Reign of Queen Elizabeth put it down: vpon what design of auarice, liberty, and ambition, is needlesse to express: But in the room of the Mass was substituted a new outward seruice named the book of Common prayer, and sett forth in the vulgar tongue; wheras since the first age for 1500. Years not one example can be produced of any Christian kingdom which had not for the common publick  
• scr-



service of Religion the Mass, and that celebrated in Hebrew, Greek, or Latin: neither were the holy Euangels writen in other language then Hebrew, Greek, and Latine, which are the three holy tongues. The Hebrew was sanctified from the beginning of the world: God euen then conferring with Adam in the Hebrew tongue, and teaching him the names of each liuing creature. Gen. 2. Besides all three were sanctified in the death, and Passion of Christ the son of God; the inscription ouer his Cross (*Iesus of Nazareth king of the Iews*) being writen in Hebrew, Greek, and Latine letters, and prophesied \* of long afore. This doctrine does not prejudice what S. Paul writeth 1. Cor. 14 saying, *That he that speaketh a strange language edifieth himselfe; but he that prophesieth edifieth the Church of God. I would that you all speake with tongues, but rather that you prophesied: For it is conuincingly euident, that the Apostle neither by these, or any other words of that chapter commandeth the vse of the vulgar tongue in the Church service: For so there had been no need of prophesying, that is of interpreting vnto edification, exhortation or instruction, which the Apostle expressly en-*  
joy-

\*Septuaginta super  
psal. 56. 57.  
58. ne disperdas Dauid in tituli inscriptione.

joyneth, saying, That if any man speak a strange tongue, let it be by two, or at the most by three, and that by course, and let one interpret. Besid's it is plain, that S. Paul there treateth of the miraculous gifts, or strange tongues infused both into men, and women in the first begining of the Church, and not intelligible without the miraculous gift of interpretation also, and consequently he cannot mean the Hebrew, Greek, and Latine tongue, as to the publick seruice of the Church, these being no strange languages inspired by miracle, but the known tongues of the Christian world, and the most proper, and significant to expresse the diuine mysteries, because of the elegancy, emphasy of their words, and sentences, and also of their grammar rules, wherby they are contained within certain bounds, and limits to the clearing of vncertaintyes, and intricacies, vnto which other languages are subiect in regard of the great similitude of cases, numbers, and tenses, that occasion inextricable doubts; for this respect all the Scriptures of the old, and new Testament were written, and set forth in Hebrew, Greek, and Latine. And S. Paul himself composed  
his

his Epistles in Greek, which he directed to the Romans, whose vulgar tongue was latine : Furthermore it is euident, that the Corinthians had their publick seruice in Greek when the Apostle writ vnto them, wherby manifestly appeareth, that he meant not of the Church seruice, which in no place of the world was celebrated, but in Hebrew, Greek or Latin. And though S. Paul saies in the aforenamed Chapter; *If I pray in a strang tongue my spirit prayeth, but my vnderstanding is without fruit* : Neuertheless he does not (n) meane of priuate prayers, which the faithfull of all sexes, euen in this age doe deuoutly vse vpon their latin Primers especially : for the priuate prayers he speaketh of were psalmes, hymnes, sonnets, reuelations inspired by miracle, and vttered in a strang tongue giuen extraordinarily by miracle also; howeuer without doubt the Apostles intention in the words aboue mentioned was not to forbid euen strang languages, since

(n) The Apostle 1. Cor. 14. reprehendes certain Corinthians endued with the giift of tongues, because they vttered prayers, and Hymns in the priuat meetings of the faithfull of those dayes, which neither themselues, nor others there present vnderstood, and puffed vp with a vain opinion preferred the gift of tongues before all other miraculous gifts, and this is what S. Paul condemneth in the Chapter set down.

since he expressly sayes in the same Chapter : *Wherefore brethren couet to prophesie, and forbid not languages;* but the true meaning of the aforesaid words is, that if any one shall vse a strang tongue in praying, and want the knowledg therof, though his spirit, heart, and affection prayeth well: neuertheless he is without fruit, as to the vnderstanding, for as much, as the vnderstanding doth not penetrate the things, or misteries, that the words signify, and this is incident euen in this age, to such, as pray in the latine tongue, wherein they are not verfed: yea to such also, as be knowing in the grammaticall signification of latin words, especially if in praying they vse the Psalmes of Dauid, because of the tropes, and figures contained therein. For example how many, euen of the learned reciting the words of the Psalme 59 (*Moab the pot of my hope. Into Edom I will stretch out my shooe;* or of the Psalm 67. *If yee sleepe among the midst of the lotts, the wings of a dowe couered with siluer: rebuke the wild heasts of the reede. The congregation of bulls in the kine of the people*) doe comprehend the sense, and meaning therof: notwithstanding all this, neither priuate prayers, which are said, and

not

not vnderstood, nor publick prayers, which are heard, and not vnderstood likewise, ought to be contemned, or counted as vnprofitable; for whosoeuer sayeth, or heareth prayers so, if he prayeth, and heareth deuoutly, enjoyes the fruit, and comfort of a minde \* ele-  
 uated to, and fixed in God, wherein lies the consistency of praying, and hearing aright, albeic that his vnderstanding wanteth it's proper fruit, which is to feed of the sense signified by the words: and indeed it happene h often times, that many good catholick men, and women praying in a language vnknown to themselues doe merit, and obtaine more spirituall advantages of God, then others, that haue the vnderstanding of what they vtter in praying: especially if they pray with greater humility, pietie, seruour, and reuerence towards the prayers, for as much, as they be set forth, and approved, as holy, profitable, and acceptable to the diuine Majesty by the generall practice, and warrantable authority of the holy catholick Church, (\*) that cannot erre  
 in

\* S. Damas.  
 ait oratio est  
 mentis ele-  
 uatio in  
 Deum. Sup-  
 ponit autem  
 hac oratio-  
 nis definitio,  
 vel includit  
 rerum decē-  
 sium peti-  
 tionem.

(\*) Aug. Epif. 118. cap. 5. any thing that the whole Church practises, and obserues through out the world to dispute thereof as though it were not to be done is most insolent madness.

in it's ordinances. Besid's there is more respect, and deuotion had towards a thing, that is not known by the vnderstanding, nor perceiued by the senses, if credence be giuen to the profitableness therof, then towards any other thing, that is familiar to the vnderstanding, and obuius to the senses; for example all true Christians doe most religiously honour the Mistry of the Incarnation, and most deuourly reuerence the Sacraments, for as much, as they belieue the Incarnation to be the principall, and the Sacraments the instrumentall cause of iustification vnto eternall life. God does not so much looke after the \* accuratnes of knowledg, as to the vnderstanding of the words of holy prayers, Hymnes &c. priuatly, or publickly said, as he does after the credence giuen therunto, wherby a belieuer is excited to loue him; for often times it happeneth that such as vnderstand doe contemne, when such as are \* vnlearned, and know litle, or nothing are carryed on the wings of a feruent deuotion, and zeale to the inward veile of the diuine Tabernacle, that is to say, to the Thron of God. For this reason, which is taken out of S. Augustine, it may be prob-

\* Aug. Epif.  
102. ad E-  
uodiam, non  
enim quan-  
tum intelli-  
gas sed quan-  
tum credas,  
& credendo  
amem, quare  
Deum: nam  
sape fit, vt  
qui intelli-  
gunt, con-  
temnant,  
qui non in-  
telligunt as-  
sistantur.

\* Dixit qui-  
dam sanctus  
Pater. Fili-  
terati ra-  
piunt Cae-  
lum, & nos  
vbi cu scien-  
tia nostra.

\* S. Tho. ponit tres intentiones orationis: vnam ad verba, quæ orâs proferri: alteram ad sensum; tertiam ad finem, qui est Deus. Et prima, & secundæ aliquando nocent in quantum impediunt deuotionem.

bably coniectured, that in the primitive Church the holy Ghost did giue sundry Christians gifts to speake in strange tongues, which they vnderstood not, thereby to shew to posterity, that no man ought to condemne, as vnprofitable the prayers of such as say them in an vnknown language, especially they relying on the Church-authority for the profitableness therof; as also vsing attention \* as to the end of prayer, which is God only, though they should not haue attention as to the words vttered in praying, or as to the sense therof; the two last attentions being neither the best, nor necessarily required to the consistency of prayer, and some times do obstruct, and hinder deuotion, whereas the seruour, and humility in the vnlearned doe compence euen the want of an exact, and distinct vnderstanding: howeuer it is very expedient, that euery be-lieuer say our lords prayer in the tongue he knowes: for it is not enough to vnderstand confusedly, that the petitions therein contained are good, and profitable: but likewise to know them distinctly. Wherefore sundry constitutions set forth by Synods of Bishops require vn-

derstan-

Char. III. of Melchisedech. 37

derstanding of words, and sense, as to our lords prayer.

CHAR. III.

Q F

MELCHISE-  
DECH

THE CONTENTS.

Melchisedech a type of Christ: by divine dispensation invested in holy Priesthood: offered a proper sacrifice of thanksgiving in bread, and wine: Melchisedech's sacrifice figured the sacrifice Christ offered of his body, and blood vnder the elements of bread, and wine: Christs vnbloody sacrifice fulfilled the figurative of Melchisedech: Those which deny, that Christ appointed Priests, as his Vicars to offer in his room daily sacrifice of his body, and blood vnder the forms of bread, and wine, of necessity destroy his everlasting Priesthood according to the order of Melchisedech: the practice of Priestly blessing.

*\* Fuit salem  
vrbs terra  
Chanaanæ  
(ut constat  
ex historia  
Genesis) quæ  
fuit filijs Is-  
rael à Deo  
promissa, &  
iam dicta  
Iudæa Pale-  
stina, seu  
terra sancta.*

**M**elchisedech was king of *\* salem*, that is, by interpretation, of iustice; and



*Peace: (a) a Priest of God most high, counted without Father, and mother, without kindred, without beginning of daies, or end of life, the holy Scriptures no where making mention of his genealogie. He met the great Patriarch Abraham as he returned from the slaughter of the kings, brought forth bread, and wine, which he (b) offered in sacrifice to giue thanks to him, whose Priest he was for the obtained victory: and afterward blessed him, which shews his excellency aboue Abraham (who was a Priest also) and consequently aboue Leui, and all the Priests of the old law, that came out of the*

(a) According to holy scriptures Melchisedech was a Priest, priesthood taken in the proper sense, for he is called the *Priest of God most high*. Gen. 1. and Hebræ. 7. and this catholick assertion the ancient Fathers haue vnanimously taught, as likewise Philo Iudæ. l. de Abraham.

(b) All the ancient Fathers that flourish'd in the years 100, 200, 300, 400, namely S. Irenæus, S. Hypolitus, S. Chrysostomus, S. Ambrose, S. Hierom, S. Austin &c. teach that Melchisedech offered a sacrifice of bread, and wine: and S. Cyprian Epif. 63. ad Cæcil. saith expressly, that Melchisedech Priest of God most high made an offering of bread and wine; and in an other place he calleth the sacrifice of Melchisedech the *Image of Christs sacrifice* (offered vnder the forms of bread, and wine) so that according to S. Cyprian, Melchisedech said Mass figuratively, his sacrifice being a Type, or figure of the sacrifice of the Eucharist: and doubtless Melchisedech brought forth bread, and wine with an intent to offer a sacrifice of thanksgiving for the great victory Abraham had won, and not precisely to refresh the souldiers, who needed no meat hauing refresh'd themselves afore. Gen.

14. However t'is probable, that Melchisedech did distribute amongit the souldiers of Abraham the bread, and wine, which he had consecrated, in representation of the sacrifice Christ offered at his last supper, wherein he consecrated bread, and wine, and after gaue them to his Apostles: and indeed Clemens. Alexand. l. 4. Stromm. Calleth the mear Melchisedech distributed sanctityed nourishment: and S. Epipha. ser. 55. affirms, that Melchisedech gaue to Abraham, and his souldiers consecrated bread, and wine.

the loyns of Abrahā. (e) For it is the prerogative of the greatest Priest to blesse the lesser: besid's Abraham gaue him tithe, which doth euidence the others exceeding digniry: yet in these excel-

C 4 len-

(e) S. Paul Hebræ. 7. saith, that without all contradiction the less is blessed of the better, signifying therby that Melchisedech, was a greater Priest then Abraham, whom he blessed; moreover the Scripture Text teacheth that to bless after a sacred manner is proper to Priestly function, in consequence of which without all contradiction a Priest is greater in dignity then any temporall Prince, that wanteth authority to giue sacred benediction. As Melchisedech blessed Abraham so Priests num. 6. were commanded to bless the people, and Christ Mark 10. blessed young children, and his Disciples. Luk 24. and after the same manner the Bishops, and Priests of the catholick Church bless lay-people, and other creatures, namely Agnus Dei, bead's, Crosses, medal's, candles, Ashes, Palmes, Belles, new shippes &c. all which creatures are sanctified by the word of God, and prayer, for so the Church blesteth all such things by expresse invocation of God alwaise vRING this preface. *Adiutorium nostrum in nomine Domini.* Our helpe is in the name of our lord, and so beseecheth God to bless, consecrate, and sanctifie his creatures in vertue of his passion, and death suffered on the Cross, that so they may be deliuered from the power of Satan, and become beneficiall to men, and the Church concludes all benedictions, *Per Christum Dominum nostrum.*

\* *Zachar. 9.*  
*Ecce Rex*  
*turus venit*  
*iustus, &*  
*Saluator.*  
 \* *1. Cor. 1.*  
*qui factus*  
*est nobis in-*  
*stitutio, sancti-*  
*ficatio, &*  
*redemptio.*

lencies, Melchisedech was a type only of Christ in whom the reall verity was contained. Melchisedech as king of iustice, and peace (by interpretation) was but a shadow of Christ, who was, and is actually, and indeed king, and Author of both, for he came into the world \* a just and peaceable king, that \* justified and reconciled man to God, and his Angells. Melchisedech as Priest of God, that offered a sacrifice of bread, and wine, was a figure of Christ the son of God, who being anointed Priest by the holy ghost offered (a) a sacrifice of his own body, and blood vnder the forms of bread, and wine at his last supper. Melchisedech as Priest without beginning of daies, or end of life, signifieth the continuance of Christ his Priesthood for ever, in as much, as Priests instituted by, and substituted vnder Christ as his proper Vicars, shall continually offer to the end of the world the vnbloody sacrifice, that Christ

(a) S. Austin in psal. 33. saith that Christ instituted a sacrifice of his body and blood according to the Order of Melchisedech, that is vnder the forms of bread and wine And l. 6. de ciuit c. 22. speaking of Melchisedech's sacrifice, therein, saith he, first appeared the sacrifice, which Christians offer to God, and thereby is fulfilled the propheticall saying: *Thou art a Priest according to the Order of Melchisedech.*

Christ himselfe celebrated in his last supper: neither can any man in reason deny, but that Christ euen then offered an vnbloody sacrifice; for that were to auerre, that Christ did not fullfill the figuratiue sacrifice of Melchisedech, and consequently, that he was no Priest according to his order, or similitude, since it cannot be proued, that Christ at any other time did offer a sacrifice vnder the forms of bread, and wine wherein consist's the similitude of Melchisedechs sacrifice; Again to deny, that Christ instituted, and appointed Priest's as his substitutes to offer euen to the end of the world the sacrifice, that himselfe celebrated at his last supper, were to deny Christ to be a Priest for euer, there being no other meanes to establish his eternall Priesthood, then by the sacrifice of Priest's instituted by, and substituted vnder him, Priesthood being but a power, or faculty \* to offer sacrifice, which Christ sitting at the right hand of his diuine Father cannot do in his own person, sacrifice taken in the proper sense for an outward visible act of supream worship, as of necessity it must be taken: whereby plainly followeth, that whosoever does take away Christ

\* Hebra. 5.  
omnis Sacer-  
dos, & Pon-  
tifex est in-  
stitutus, ut  
offerat dona  
& sacrificia,

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Christ his power to sacrifice, does destroy his Priesthood also, or render it vnprofitable, and vseless: and to allow Christ improper, spirituall, and metaphoricall sacrifice only, is not enough to make good his Priesthood, as to the order of Melchisedech, who offered outward sensible sacrifice of bread, and wine. Neither can Christ in respect of spirituall sacrifice only, be counted more a Priest, then euery faithfull man, or woman, that offereth to God contrition of a penitent heart, which is an insensible spirituall sacrifice, Psalmo 50. Furthermore Melchisedech in meeting Abraham, as he returned from the victory over the kings, and blessing him, is a mysterious representation of Christ, who meeteth, and blesseth his faithfull seruants returning to their Country of Paradise (whence their first parent Adam was eiecked) with the spoiles of the deuill, that eiecked him; lastly Melchisedech in taking (e) tithe of Abraham, is a  
type

(e) Abraham payd Tithes to Melchisedech as a duty, or homage, and not for his own person onely, but euen for Leui then vnborn, and consequently for the whole Priesthood of Leui's stock acknowledging thereby Melchisedech to be Priest, and his superior, and of all the leuiticall order. payment of tithes is a naturall duty which is done to Priests, that thereby they may receiue both honour, and liuelihood. Iacob vowed to pay tithes

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Gen 28. Moses appointed them. Leuit. 27. num. 18. and the ancient Fathers proue them to be due to the Church Pastours. Namely S. Cyprian Epil. 66. S. Hierom. Epil. 1, 7. S. Austin ser. 113 de Tempore.

type of Christ also, who can in equity exact, as tithe, seruice and obedience of all reasonable creatures, whom he hath deliuered out of captiuity by the merits of his death, and passion.

CHAR.



## C H A R. IV.

OF

## SACRAMENTS

## THE CONTENTS.

The Sacraments of the new law by diuine institution are enabled to produce inward grace, *ex voto* iustification of life (*ex opere operato*) that is, through their own outward sensible working. They be soueraign remedies against all kinds of spirituall infirmities: the Catholick Church the shop, that keepeth the medicinall Sacraments: Christ the diuine Apothecary: no sinner ought to despair of saluation, while he abideth in a shop of saluing remedies, which is the catholick Church.

\* Aug. l. 9.

Con. Faustū  
cap. 11. in  
nulla, in-  
quit, religio  
ne homines  
colligantur  
inter se sine  
consortio Sa-  
cramentorū.

id est, sine aliquibus ceremonijs sensibilibus. Et S. Chrysos. hom. 83. ideo ait Deum vobis dedisse intelligibilia sub sensibilibus, quia constantur anima, & corpore: si vero essemus incorporei, incorporea etiam dedisset dona, id est, Sacramenta.

Sacraments (taken in a large generall sense) be outward visible ceremonies employed in corporall creatures, or elements, wherby men, as birds of one feather, flock together and \* unite in the profession of some one Religion true, or false: the

WOR.

worship of a thing that is indeed, or counted a God depending necessarily therof. Pagans worshipped the sensible elements (a) of their ceremonies, ascribing a diuinity euen to the meanest creatures, Iews worshipped the true God vnder corporall creatures, wherein they vsed their ceremonies: but the multitude therof being numerous, difficult, and greiuous made their Religion a yoke of bondage. The society of christian people are deliuered from the Pagans Idolatry, and the Iew's seruitude being called vnto the liberty wherewith Christ hath made them free to serue, and worship one true God vnder a few ceremonies most proper for an agreeable exercise both of body, and soul, being sensible things most cleane in reference to the body, and most precious in order to the soul: to wit, seven Sacraments (b) mysteriously figured in the se-

\* Aug. l. 38.  
c. 9. de doc.  
Cbris. & l.  
19. con. Fauf.  
cap. 13. Sa-  
cramenta,  
inquit, mu-  
tata sunt;  
facta sunt  
faciliora,  
pauciora,  
salubriora.

uen

(a) Through human weaknes, and the crafty dealing of the Deuil certaine people haue been brought to that height of madness, as to think, and worship for Gods, and godeesses the four elements, namely, fire, aire, water, and earth, as likewise other parts of the vniuers, especially such, as conduced to the generation of any thing. From hence the vitall spirit was called the God Iupiter, fire the God Vulcan, aire the godeess Pallas, and the earth the godeess Ceres.

(b) The decree of Pope Eugenius set down in the end of the



Cottnell of Florence asserteth seven Sacraments, which catholick assertion the Council of Trent hath defin'd sess. 7. can. 16. and Calvin l. 4. instit. c. 19. confesseth, that the opinion of seven Sacraments is grounded in antiquity, and was vniuersally ap-  
prou'd.

uen pillars wisdom hewed out in the building of her house Proverb. 1. that is, which Christ the eternall wisdom hewed (c) out of his side in the erecting of his Church. Also mysteriously represented in Naamans washing himselfe seven times in Iordan: and in the five breads and two fishes wherewith Christ fed, and satisfied many Thousands: and taken in the strict proper sense they be outward visible signes, or rites of inward invisibie sanctity, and (d) effectuell instruments therof by di-  
uine

(c) According to S. John the Euangelist cap. 19. *When the soldiers saw, that Jesus was dead, one of them with a spear pierced his side, and forthwith came there out blood and water.* wherby are signified mystically all the Sacraments, though two especially: namely Baptism, which openeth the door vnto, and the Euchariste, which is the end of all the other Sacraments: wherfore S. Austin, c. 120. in Ioan. Inter's, that the Sacraments of the new law, came from the side of Christ.

(d) The Council of Trent cast's an Anathema vpon those, which shall assert that the Sacraments of the new law do not containe the grace, which they signifie, or that they be not effectuell instruments *Ex opere operato* (through their own working) of the same grace. This Catholick assertion is conform to the doctrine of the ancient Fathers in the first Council of Nice, which speaking of Baptism say. *Aquam rudes, considera virtutis*

*rem Dei in aqua absconditam.* Thou beholdest water, consider the virtue of God, that lie's hid in the water. Whertore the new Teachers of these dayes impiously assert, that outward works, as are the Sacraments, exercise no efficiency in the production of sanctifying grace. But this their hereticall assertion Luther taught l. de captiuit. Babilon.

uine dispensation; As God did enable the earth in it's creation to bring forth corporall fruit's to the nourishment of the body: so he did enable the Sacraments in their institution to bring forth spirituall fruits to the refection of the soul: and indeed t'is mad ignorance, or extreame madnesse to thinke that God is sufficient to giue effectuall vertue\* to vnliu'd seed vnto producing liuing bodyes in corporall generation, and vn sufficient to infuse effectuall force into Sacraments vnto sanctifying soules in spirituall regeneration: that is to say, to exercise efficiency in the production of iustifying grace, and truly when Christ instructed Nicodemus of the necessity of the Sacrament of Baptisme. Io. 3. saying, *That except a man be borne again of water, and the holy ghost, he cannot enter into the kingdom of Heauen,* vndoubtedly he did attribute the same kinde of causality vnto water, as vnto the holy Ghost which the particle (and) sheweth

\* Chrys.  
hom. 24 in  
illud Jo. 3:  
nisi quis re-  
natus fue-  
rit. Docet,  
quod quem-  
admodum  
terra acci-  
pit à Deo  
vtriusque  
producentis  
fructum: ita  
aqua in in-  
stitutione  
baptismi ac-  
cipit virtu-  
tem facienti-  
em regenera-  
tionem spiri-  
tualem.

Si Sacra-  
menta a  
Christo insti-  
tuta essent

7. duntaxat  
symbola qua-  
dam exter-  
na, quibus  
salus per  
Christum ac-  
cepta velut  
sigillis obfig-  
netur, & cō-  
firmetur, nō  
dixisset

Christus Io.

3. nisi quis

renatus fue-  
rit ex aqua

& Spiritu

santo. Nec

Apostolus

dixisset mū-  
dans cum la-  
uacro aqua

in verbo vi-  
ta Eph. 5.

nā ista par-  
ticula, non

nulam sonat

obsignatio-  
nem salutis

accepta, sed

causalitatem,

inquit, dementia est,

& ignorantia animi tribuentis Deo tantam

vim semini in generatione hominis, existimare eum esse imbecille,

ut hoc idem tribuatur aqua ad iustificandum suscipientem Bap-  
tismum.

417

ample S. Grego. Niss. Ora. Catech. c. 33. extrema.

ut hoc idem tribuatur aqua ad iustificandum suscipientem Bap-  
tismum.

ut hoc idem tribuatur aqua ad iustificandum suscipientem Bap-  
tismum.

ut hoc idem tribuatur aqua ad iustificandum suscipientem Bap-  
tismum.

ut hoc idem tribuatur aqua ad iustificandum suscipientem Bap-  
tismum.

ut hoc idem tribuatur aqua ad iustificandum suscipientem Bap-  
tismum.

ut hoc idem tribuatur aqua ad iustificandum suscipientem Bap-  
tismum.

ut hoc idem tribuatur aqua ad iustificandum suscipientem Bap-  
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ut hoc idem tribuatur aqua ad iustificandum suscipientem Bap-  
tismum.

ut hoc idem tribuatur aqua ad iustificandum suscipientem Bap-  
tismum.

weth clearly since it joynes both causes together: and though an instrument in working be subordinat to the principall cause, in vertue wherof it worketh: neuertheless there is but one kinde of causality in both. Wherefore since reall causality, or efficiency is of necessity due to the holy ghost, the same with subordination is belonging to the outward element of water in Baptism: wherby is conuincingly prou'd, that Baptism is not (and consequently \* other Sacraments neither) a naked sign only to stir vp, or excite to an act of faith, or a meer signet to seale the diuine promises; for the outward element of water is an effectuall instrumentall cause of inward sanctity *Ex opere operato*, that is, doth with it's own outward viuble action, enabled by diuine institution, produce inward gract vnto sanctification of life in such, as receiue the Sacrament of Baptism aright. Besides if sacramentall water were but a meer sign of justifying grace Christ Io. 3. had spoken as improperly, (saying: except that a man be

ut hoc idem tribuatur aqua ad iustificandum suscipientem Bap-  
tismum.

be born again of water &c.) as if a man should say to his freind, that is a thirst, except that you drinke of the Iuy bush, you cannot quench your thirst; for as sacramentall water according to the contrary opinion is a naked sign of grace onely: so an Iuy bush, is a naked, or a sign only of wine; or other drink ready for sale; wherby is plainly eident, that Sacraments even as outward works do exercise efficiency in the production of sanctifying grace. Yet as the water of the pool named in the holy scripture *Probatica Piscina* did not cure corporall diseases by an innate quality proper to the water it self: but through the motion of an Angell, that went down at a certaine season, and stir'd it: so the Sacraments doe not heale spirituall infirmities, that is, sins, but by a speciall extraordinary vertue, which they receiue from the holy ghost, or Christ, who to that purpose did institute all of them. Christ the son of God is our great Physician; and Apothecary also; the catholick Church his shop: the Sacraments placed therein the pots, boxes, vessels, that containe, and preserve the heavenly medicines, which Christ brought with him into the

D world;

world, and the sundry sacramentall graces diuinely prepared vnto effectuall healing of all spirituall wounds are the said heauenly remedies; wherefore it is a most extream advantage to be log'd in the bosom of the catholick Church, wherein be present soueraign remedies against all manner of spirituall diseases; no man how sick, or wounded soeuer can despaire of his health while he continueth in the shop of the diuine Apothecary, that is furnisht with medicines which cannormislin the cure of any infirmity, if applied aright therunto. As a tree planted by the water's side want's not corporall nourishment to preserue it aliue: so such, as abide in the catholick Church want not spirituall help's wherby to nourish them vnto eternall life, which be the Sacraments, that Christ hath left to his Church, as certaine preseruatiues against the poison of sin.

CHAR.

CHAR. V.  
OF  
CHVRCH-CERE-  
MONIES.

THE CONTENTS.

Publick Church-seruice requireth outward acts of Religion, namely ceremonies: holy ceremonies set forth the majesty of God, stir vp attention; moue reuerence, beget deuotion. Ceremonies pertaining to the sacrifices of Mass. Answer to an objection against Church-ceremonies drawn from Christs conference with the Samaritan womā Ioan. 4. The beginning of Schisms: Hefeticks, and Schismaticks adore not in spirit, and truth: holy ceremonies warrantable without expresse authority of scripture.

**C** Church-ceremonies are outward sensible Rites of christian religion: yet are but the (a) secondary acts therof; for  
D 2 the

(a) An Ecclesiasticall ceremony is an outward secondary act of Religion, that answer's to the inward first act thereof, which is to will, or desire due exhibition of honour, and worship vnto God; and it comprehendes Sacraments, sacrifice (which is su-

preant outward worship vnto professing Gods omnipotency) Sacramental's, natiely Churches, Altars, Chalice, Priestly ornaments, bowing, kneeling, holy water, the sign of the Crosse &c.

the first is an insensible desire to aduance the worship due vnto God, which Church ceremonies do execute only. As ciuill ceremonies vsed in the consecration of temporall Princes (they be inoyld, invested with royall robes, presented with Scepters, crowned with Diadems, and beset round with armed guards) doe demonstrate their eminent charge, and dignity aboue the people, which they rule ouer: so Religious ceremonies employed in the exhibition of diuine worship doe set forth the majesty of God, and his supreme domination ouer all creatures; besides they stir vp attention, moue reuerence, beget deuotion, and conduce vnto the vnderstanding of supernaturall mysteries, which they imprint also in the memory of the faithfull. As pictures: so Church ceremonies are the books of the vnlearned. All the visible Rites employed in and about the sacrifice of the Mass tend vnto instruction, and \* full commemoration

\* *Not facite in meam commemorationem, id est in memoriam passionis, & mortis meae. Et 1. Pet. 4. Christo passio in carne, & vos eadem cogitatione armemini. Vnde ait S. Bernardus passio Christi, est vltimum refugium contra omnes illicitas voluptates, visa, inquit, Christi passione, quis tam deliciosus, qui non abstineat, & quis tam iracundus ut non doleat,*

*& quis tam maliciosus, quem non poeniteat: & S. Augustinus, nullum est, ait remedium salubrius, quam iugiter cogitare de passione Christi.*

nation of Christ his death, and passion in compliance with his own commande, as it is plainly observable in the garments wherwith the Priest is inuested during the tyme of sacrifice: as likewise in the Altar, and ornament's therof; for example 10. The Amice, in as much, as it is a linnen cloath, which the Priest pulls over his face, and fasten's in his neck, doth signify the ragge of linnen, wherwith the Iews blind-folded Christ in mockery, when they smote, and buf-feted him, saying *Prophesie to us o Christ, who is he that smote thee* Mar. 26. 20. The Priests Albe (that is a white linnen garment) doth represent the rayment, in which Herod inuested Christ after that he had despised, and mocked him Luc. 23. 30. The maniple, that the Priest weareth on his left arme, and the stole, that hangeth about his neck doe figure the cord's, and fetters with which the officers of the Iews bound Christ Io. 18. and led him from one place to an other from Annas to Caiphas, from Caiphas to Pilat, from Pilat to Herod, and from Herod to Pilat again, 40. The Chasuble (that is the vppermost vestment) doth expresse the purple garment the souldiers put on Christ. Mar. 25. and the heavy



cross also, that Christ carried on his shouldiers to mount Calvary. 50. The Priests (b) Tonsure (that is to say the crown of his head shaued in fashion of a round circle) doth shew the crown of thornes, which the souldiers platted, and put about the sacred head of Christ. *Mat. 25.* 60. The sundry crosses, that the Priest makes ouer the host, and chalice before, and after consecration are mysticall representations of the many grievous torments, which Christ endured in pursuance of the generall redemption. 70. The eleuation of the host, and chalice doth figure the lifting vp of Christ on the crosse; and in as much, as that ceremony is exhibited a part, or severally, it declares the seperation of Christ's soul from his body, and his blood from his veins. 80. The diuision of the host into three distinct parts doth shew the three substances in Christ vzt: the diuine

(b) Tonsure, that is a round crown made in the heads of Clergy-men, is an ancient ceremony: and according to S. Bede l. 5. his S. Peter wore it in remembrance of the crown of thorns wherewith Christ's head was crown'd; again S. Anicetus, that was Chief Church-gouernour, in the first 200. years in a certaine Epistle to the Bishops of France commanded all Priests to cut their haire, to the end they might not appear delicate, and effeminate like secular men, that wear long hair for ornament sake.

of his person, the spirituall of his soul, and the materiall of his body: and whereas one of the said parts is put into the chalice, and as it were buried therein, thereby is signify'd Christ's body in the sepulcher: likewise the mingling therof with the blood demonstrates, that the diuine personality was neuer seperated neither from his soul in his descent into Hell, nor from his body lying in the sepulcher. 9. The Priest's (c) benediction giuen in the end of the sacrifice of Mass relates vnto the peculiar recommendation, whereby Christ: did recommend his Church at the rendring of his soul into the hands of his diuine Father. 10. The Altar representes Mount-Caluary, and signifies the cross therein erected, on which Christ offering as on an Altar a sacrifice of his own body, and blood, consummated for euer those, that are sanctified *Heb. 10.* And truly as the name of smock puts vs in a inde of fire, because of the necessary mutuall

D 4 - rela-

(c) According to the Decrees of Ancient Cotincils a Priest ought not to depart from the Altar before he giue his benediction; again the people were bound to remaine in the Church till the Priest had blest them, and indeed priestly benediction was euer practised. In the law of nature, Melchisedech blessed Abraham; in the written law, Moses, and Aaron blessed the people of Israel, and in the law of grace Christ blessed his Disciples.

relation to each other : for smoak of necessity comes from fire , that is the cause therof : so the name of an Altar doth relate vnto sacrifice necessarily, this being included euen in the definition of an Altar taken in the proper sense for a reall Altar to sacrifice on: And such is the Altar employed in the sacrifice of Mass called by the Ancient Fathers the Altar of Christ his body, and so meant by the Apostle (d) Hebr.

13.

(d) The Apostle by saying Hebr. 13. that (*We haue an Altar vvhich they haue no authority to eat, vvhich serue in the Tabernacle*) meant an Altar taken in the proper sense, that is, an Altar, on which is offered the sacrifice of Christs body , and blood according to the interpretation of the Ancient Fathers S. Greg. Nazian. in ora. de forore Gorgonia. S. Chrysostom demonst. an Christus sit Deus. S. Austin Epist. 86. de ciuit. l. 8. Confess. c. 27. Theophy. in 23. Mat. and of the sacrifice of this Altar, those cannot eat which serue in the Tabernacle, that is, which follow the rites, and custom's of the ancient Iews, nor those which be-lieve not in the sacrifice of Christs body, and blood. But this holy Altar, is sometymes cal'd *Mensa Dominica*. The Table of our lord, because of the heavenly meat, our lords reall body, and blood which is eaten, and drunk there : and indeed *Mensa*. Table, according to holy scripture often signifies an Altar, namely, Isa. 65. Malach. 1. likewise S. Austin ser. 103. de diuersis, discour-sing of S. Cyprian's Table, so called in order to his holy Reliques, which were put vnder the Table, or Altar erected in the same place, where S. Cyprian had suffered Martyrdom. In the same place, saith S. Austin, a Table, though erected to God, neuer-theless was nam'd S. Cyprians Table, not because S. Cyprian had feasted there, but in regard he had been sacrificed there, and through his Martyrdom procured that Table, not that he might feed, or be fed at it, but that vpon it sacrifice might be offered vnto God, to whom himselfe had been made an oblation.

*Char. V. of Church-ceremonies, §7*

§3. saying Wee haue an Altar wherof such haue no authority to eate, as serue the Tabernacle. and for as much, as Christs body is spirituall meate, and his blood spirituall drink, it is named also our lords Table. 1. Cor. 10 you cannot (say's the Apostle) be partakers of our lords Table, and the table of deuills, that is to say, such as are not members of Christs Church haue no right to the mysticall meate, and drink, which is the reall body, and blood of Christ. 11. The corporall, and linnen clothes that couer the Altar doe signify the linnen cloath, that wrapped the sacred Body of Christ, when he was laid in the sepulcher 10. 19.

Furthermore, besides the many religious visible ceremonies God commanded to be employed in exhibition of diuine worship during the continuance of the old law Exod. 29. Christ Authour of the new law instituted sundry ceremonies, and rites, which be of necessity: namely washing with water in Baptism, imposition of hands, and anoynting with consecrated oyle in the Sacrament of Order &c. Yea Christ himself practised visible ceremonies for he fell on his face, and prayed. 10. 26. lift vp

his

his eyes, and prayed *Jo. 11.* lift vp his hands, and bleſſed *Luc. 24.* Besides when he found in the Temple (which is a sensible ceremonie too, deputed vnto diuine worship) those, that sold oxen, sheep, and doves &c. *Jo. 20.* he was offended to see his Fathers house made an house of marchandise. Hereby is evidently plain, that Christ, when in his conference with the Samaritan Woman *Jo. 4.* said the hower cometh, and now is, when the true adorers shall adore the Father in spirit, and truth, he did not meane, that he was come to take away sacrifice, Sacraments, prayers, Churches, and all other sensible ceremonies practised in the seruice of the new law: but for as much, as the cited Text is oftentimes alledged by ancient, and moderne sectaries especially against all visible rites of christian religion, it will conduce greatly to vndeceiuing the deceived in the sense, and meaning thereof, if they consider duely, that the Samaritans were Schismatics; as Luther, and Zuinglius (religious men both, and Priests) illegally, and sacrilegiously married against the holy Canons, and vowed chastity, went out from the catholick Church, in the time  
of

*Char. V. of Church ceremonies. 19*

of Henry the eight king of England, and began a schism in Germany: likewise as Ballev, Peter Martyr, Martin Bucher &c. Apostat-wedded-priests also, in the reign of Edward the Sixt a childe; began the schism in England (countenanced and supported by Bishop Cranmer specially) to which Henry the eight king Edwards Father had opened a doore only; so a certain Priest of the Iews called Manasses to retain, and enjoy an vnlawfull wife fell from the society of the faithfull Iewes at Hierusalem, and broached schism in Samaria; Besides as Luther and those other afore mentioned to establish their schisms leaped \* ouer the heads of all christian Churches then, and for many ages before establish't, pretending, that these were not agreeing with Christ, and his Apostles in the essentials of doctrine, worship, and government; and in consequence thereof made reformation the disguised end of their leape: in like manner Manasses to render his schism plausible, and taking with that people he leaped ouer the Prophet Moyles to Iacob the Patriarch, and ouer the Temple in Ierusalem to the Temple of the Samaritans in Mount

\* Ioseph l.  
11. *Antiquit. cap. 8.*  
*est propriū,*  
*inquit, Hæ-*  
*reticis, &*  
*Schismaticis*  
*transilire*  
*capita anti-*  
*quarum Ec-*  
*clesiarum, ut*  
*suam red-*  
*dant Reli-*  
*gionem an-*  
*tiquissimam.*

Garizim, tying thereto the sacrifice of the Iews religion, vpon pretence, that the said Patriarch Iacob had therein adored long before the Temple of Salomon was built, or the law giuen; to obtain superiority in his schism he gaue the preeminence in Church-seruice to the place wherein he began it. This was the true cause, that moued the faithfull Iews to abstain from the company and conuersation of the Samaritans, who maintained their adoring in Garizim to be more ancient, then the worship of the Iews in Ierusalem. In regard of this contention about the Temple in Ierusalem; and the Temple in Garizim, the Samaritan woman conceiuing Christ to be some Prophet (for as much as he had reuealed vnto her the secret passages of her whole life) propounded vnto him a Theologicall question touching the afore said controuersy, on design to be informed to which of the two, publick (e) adoration, or sacrifice was tyed, and

con-

(e) According to holy scriptures by publick solemn adoration is meant proper sacrifice namely Joan. 12. and *There were certain Gentils amongst them, that came up to adore at the feast.* And A<sup>c</sup>t. 8. the Euneuch *came up to adore in Ierusalem.* in both these scripture-places by adoration, which was publick, and solemn is ynderstood proper sacrifice, that was offered onely in Ierusalem; but all other adorations outward, and inward, might be vsed in any whatsoeuer place besid's Ierusalem.

*Chap. V. of Church-ceremonies. 61*

confined, saying: *Our Fathers adored in this mountaine, and ye say, that in Ierusalem is the place where men ought to adore; that is to offer sacrifice to which Christ replying (f) said: woman, belieue me, the houte cometh, when ye shall neither in this mountaine, nor at Ierusalem adore the Father &c. Whereby he for'told her, that the adoration, or sacrifice, as to both the Temples should shortly cease, and be disannulled, and that the true sacrifice ( suddenly to be instituted in room therof ) should not be tyed to one place, or nation, but should be offered in all the parts of the world according to the Prophecy of Malachias cap. 10. and instructed her with all concerning this new sacrifice, signifying, that it should not be a gross, and carnall adoration exhibited in, and by the flesh, and blood of goates, sheepe, oxen &c.*

(f) The Iews, and Samaritans contended about the place of sacrifice, and for as much, as both of them were in fault, therefore Christ form'd his answer in order to both. Although the Iews sacrifice was the true sacrifice, neuertheless it was vnprofitable; being not able to procure sanctifying grace: but the Samaritans sacrifice was erroneous, for they were schismatics, and adored, that is, offered sacrifice, where God would not haue had them, that is, they offered sacrifice out of Gods Temple in Ierusalem, and therefore Christ said to the Samaritan woman *Yee adore what yee knowe not.*



&c. as afore; but that it should be a clean adoration, or sacrifice containing in it selfe spirit, grace, and life, which the others wanted, yea that it should be the verity it self, wherof all former sacrifices were shadowes, and figures only: wherefore Christ told her, that the new adorers should adore the Father in spirit, that is to say, should offer to God a sacrifice giuing grace, and life. Christ did not inculcate adoration of God in spirit to condemne adoration vnder whatsoever sensible rites, and ceremonies: but to exclude the carnall adoration, or sacrifice of the Iews that wanted spirit to giue life to the soul: In like manner Christ did intimate adoration of God in verity to condemne the erroneous worship of the Samaritāns, who albeit they did adore the true God of Israel, neuertheless being Schismaticks they did not adore him in verity, because they adored him out of the communion, and vnity of the faithfull Iews, and in the mountaine of Garizim, where God would not be adored by sacrifice, this being confined to the Temple at Ierusalem. Wherby followeth evidently, that such, as worship, or adore God otherwise then he will himself be worship-

worshipped, or adored, doe not worship, or adore him in verity, or Truth: Sithence God will be adored in one sole Church founded on the merits of Christ, all Schismaicks, and Hereticks, that abandon the communion, and vni-ty therof, doe not adore God in verity vnto saluation, howeuer they may flatter themselues with their mountaine of Garizim, that is, with their own fancied worship founded on the mountaine of pride: wherfore to such worshippers may be said, both according to reason, and equity: you adore what you know not: for saluation is of one Church: and such only doe pray, worship, and adore \* in spirit, and truth, which pray, worship, and adore in peace and cōmunion of one catholick, and apostolick Church, wherunto is tyed, and cōfined the sacrifice, worship and seruice of the new law vnto iustification of life: Again though sundry Church-ceremonies be neither commanded, nor mentioned (x) in the holy scriptures

\* Aug. in  
psal. 130.  
ipse, inquit,  
in spiritu, &  
veritate o-  
rat, qui in  
pace Eccle-  
sia orat.

far-

(x) The Council of Trent sess. 21. c. 2. declares, that God hath left power vnto the Church to ordaine, and institute what she shall think expedient, and conducing to the reuerence of the Sacraments, and the aduantages of such, as receiue them: wherfore Church-gouernours are called disposers of the mysteries of God.  
1. Cor. 4.

farther then vnto an implicite faith: notwithstanding they are not to be condemned: for many things appertaining vnto diuine worship doe not of necessity require an expresse ordinance. Noah built an Altar to God, on which he offered a sacrifice of euery clean beast, all eie he had no \* warrantable authority by speciall precept. Abel in like manner vnbidden, offered sacrifice that was \* acceptable to the diuine Majesty. According to the dictates of nature God is to be worshipped, Priesthood to be instituted, Hests to be immolated, ministers to be deputed for exhibition of diuine seruice, and speciall ornaments are to be ordained, and appointed, as holy signes to distinguish them from the rest of the people: moreouer works of speciall commande euen executed aright are not so pleasing in the sight of God, as works \* counsellled only, if they be done according to the rule of a discret zeale. A good work that is done in, and for as much, as God doth counsell the doing therof, is more laudable, and noble, then a commanded worke, because of a greater alacrity, and promptitude, that is required to the performance of a good work vnbidden. Christ \* bears a  
more

\* *Nec non  
iussus alta-  
re constru-  
xis, ut no-  
tat S. Am-  
brosius.*

\* *Respexit  
Deus ad A-  
bel, & mu-  
nera eius.*

\* *Vulgare a-  
pud Theolo-  
gos est di-  
ctum. Deus  
imperat mi-  
nora, de ma-  
ioribus dat  
consilium.*

\* *Hierom. l.  
1. con. Io-  
uis. ait  
Christum  
plus amare  
Virgines,  
quia sponte  
tribuant,  
quod iis non  
fuit impera-  
tum.*

*Char. V. of Church ceremonies. 63*

more speciall affection to Virgins, that doe consecrate vnto him their virginity without a speciall command; and indeed it is a more noble action in a man to giue an almes, which he is not obliged vnto, then to giue it vpon the score of an obligation. Furthermore Church-ceremonies ought not to be counted \*superstitious, though Pagans, and other Infidells doe vse the same, or the like, vnto superstition; for according to that argument christians should condemne vowed chastity; because the Pagans had their vestall Virgins, that did binde themselues by vow to a single chaste life: Christians should pull down Churches, because Pagans built Churches: christians should abolish sacrifice, because Pagans offered sacrifice: christians should despise all manner of prayers, because Pagans vsed prayers: christians should not reuerence, honour, and worship one true God, because Pagans reuerenced, honoured, and worshipped many false Gods; To conclude, christians should not weare breeches, because the Turks, which be Infidells, weare breeches; howeuer truly according to Tertullian it is an \*exceeding great shame vnto Christians

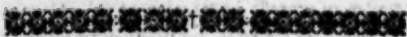
\* *Augus. l. 2. pif. 40. quas. 3. dicit non esse censendum superstitiosum omne, quod christiani cum infidelibus quomodo-cunque habent commune.*

\* *Prudens. inquit, Tertullianus, infulsos christianos, quod ab Ethnicis Idolorum suorum solemnem pompam, religiosum gestum, & officio imperantur.*

to vfe leſſ ſolemn pompe, leſſ ceremony, and leſſ reuerence in the ſer-vice of the true God, then is vſed by the Heathens in the worſhip of I-dols.

CHAR.





CHAR. VI,  
OF  
BAPTISM  
THE CONTENTS.

Baptism is the sole doot, that openeth a passage into the Church of God: The kingdom of Heaven is for ever shut against the vnbaptized, that is, no man can come to the clear sight of God, that is not washt sacramentally afore with naturall water vnder an expresse invocation of the blessed Trinity *de facto*, or in desire: The sanctity of holy faithfull parents cannot render their children, that dye without Baptism Heirs of Heaven, coheirs, and brothers of Christ: Through diuine mercy those which dye without Baptism, and haue nothing of any other guilt are not punished with sensible pain after their death: they are banisht the court of Heaven onely: S. Austins opinion, as to this point cleared. Baptism ministred aright imprinteth an indelible character, or marke in the soul of the baptized, Anabaptism confuted. Ceremonies pertaining to sacramentall baptism set down, and explicated.

**B**aptism is a Sacrament of new birth, or  
regeneration vnto iustification of life,  
E 2 through

through the washing of (a) naturall water under an expresse invocation of (b) the Holy Trinity. As there is fecundity in carnall parents to beget carnall children: so by diuine dispensation fecundity is giuen to elementary water in baptism to bring forth spirituall children: and as no man comes into the world, that is not born of

(a) Sensible naturall water is the proper remote matter of necessity requisit to the Sacrament of baptism, and accordingly the Council of Lateran haith defin'd it, out of the third Chapter of S. Iohn. *Except that a man be born again of water &c.* and from thence is named a Sacrament of regeneration, which is conform to the doctrine deliuered by the Apostle ad Tit c. 3. where he calleth baptism, the *washing of a new birth*: and indeed washing is the immediate, and water the remote matter onely, so that neither yce, hail, or snow, vnless, they be made fluid, and thereby proper to wash, are a sufficient matter of baptism.

(b) The true form of sacramentall baptism is. *I baptise thee in the name of the Father, son, and holy Ghost*, which is cut out of Christs own words. *Mat. 28.* Where is required a distinct invocation of all the three diuine persons. Wherefore Pelagius the Pope *dis. 4. can multi de consecra.* reiectes baptism administred in the name of Christ only. And S. Cyprian *Epif. 73. ad Iubaia.* affirms, that the Apostles neuer baptised de facto in the sole name of Christ: howeuer he grant's, that S. Peter, and the other Apostles named Iesus-Christ in the conterrering of baptism together with the other diuine persons. For example, saying. *I baptise thee in the name of the Father, and Iesus-Christ his son, and the holy Ghost*, and this was done with intent to render the name of Christ more honourable: but S. Cyprian denyes expressly, that remission of sinnes can be procured without naming of the three diuine persons, which is the opinion of S. Austin. l. 1. *de baptismo con. donat.*

of carnall parents: So no man enters into the kingdom of Heauen, that is not born again by sacramentall washing of water vnto iustification; whosoever will put himselfe in a capacity to obtaining celestiaall enjoyments, must put off the old, and terrene man, and put on the new, and spirituall creature: he must purge out the old leauen of originall sin, and by christian circumcision cast off the sinfull body of the flesh Col. 2. which is inconsistent with heauenly endowments, that is to say, he must be buried with Christ by baptism Rom. 6. christian circumcision vnto remission of sins, and newness of life consisting therein. Wherefore since that all men by the law\* of their conception, or birth are liable to the guilt of sin; that only baptism *de facto*, in deed, or in desire receiued can wash away it is most euident, that baptism is a requisite absolutely necessary vnto saluation. And so it is defined Io. 3. *Except that a man be born again of water, and of the holy Ghost he cannot enter into the kingdom of God.* Where the definition extend's euen to (c) in-

\* *Apostolus dicit omnes peccasse in Adamo primo nostro Parente. Et esse conceptos in peccato.*

E 3      tants:

(c) Ancient Councils, namely Carthag. and Mileuit. conuince those of foolishness, which teach, that euen young children can haue full enjoyment of Heauenly blessednes without baptism, and so it is defined in the Council of Trent *sess. 5. decret. de*



*pecc. originali*: and this catholick assertion was counted so certain in S. Aulstins dayes, that he l. con. Iulia. c. 10. and 12. writeth that Pelagius out of feare of his own damnation, damned such, as exclude vnbaptis'd children from eternall life, Yet though the Pelagians denyed, that children contracted originall sin; and in consequence thereof, that Baptism, as to them, was no requisit necessary vnto the washing away of originall guilt: neuertheless they taught that children without baptism could not be made Heires of the kingdom of Heauen,

\* *Ambro. l. 2. de Abra. cap. 11. post citata verba Domini lo. 3. ita subiungit: utique nullum excipit, non infantem non aliquam praeventum necessitate. It. Aug. Epist. ad Opertum. mortis, inquit, transmissa ab Adamo chyrographo, nullus omnino, antequam per baptismum liberetur, non tenetur obnoxius.*

fants that dye in their infancy vnbaptized according to the Church-interpretation, expressing the want therof to import the loss of Heavens blessedness: so that it is extreame blindnes to assert the reception of children into Heauen vnless baptism be applyed vnto them indeed, or by some extraordinary means employed aboue the common, and ordinary law of Christ, who hath instituted no other ordinary remedy then \* sacramentall washing of water for the remission of originall sin, as plainly shews the scripture-Testimony set down, and the constant tradition, and vniuersall practice of the catholick Church since the first age for 1662. years: and truly children ought not to be exempted from a diuine law generally giuen with reference to all men joynt, and seperat without warrantable authority of scri,

ptum

picture (d) Church-tradition, or special reuelation, wherof not one example can be produced in all antiquity, that euen such, as are borne of faithfull, and godly parents can be made of Adams children Gods children, and bee cleansed, and purged of originall sin, without the washing of water in the word (e) of life: that is to say, through the euangelicall

E 4 in..

(d) According to the ancient Fathers Orig. l. 5. in c. 6. ad Rom. S. Chrysostom hom. ad Theoph. S. Austin l. 1. de Baptismo con. dona. the baptising of young children is an Apostolicall tradition, in consequence of which it is no humane inuention introduced by Pope Higinus, or Pope Syrisius, as some sectaries vnadvisedly write: and indeed it can lay claime to the best antiquity, as plainly appears by the Testimonies set down. Besides Act. 16. Paul, and Silas, baptised the keeper of the prison, and all his House, and 1. Cor. 1. the family of Stephanus was baptised, and euen young children are members of a family.

(e) S. Paul Eph. 5. saith, that Christ sanctified his Church cleansing it by the washing of water in the word of life Which sacred Text S. Chryf. interpreting hom. 20. ad Ephes. asketh, in what word? and answeres to the question, saying, *in the name of the Father, the son, and holy Ghost*; and S. Austin: l. 6. con. donat. c. 25. affirms, that God is present with the Euangelicall words, without which baptism has nothing of efficacy, and l. 3. de baptismo, explaining his meaning: vnderstand's by Euangelicall words Christs own words set down in the Euangle of S. Mat. cap. 28. *In the name of the Father, the son, and holy Ghost*. Whereby t's euident, that by the word required to the administering of baptism is not meant preaching vnto, or instructing of those which receive that Sacrament, as some sectaries vnadvisedly expound that scripture-Text in opposition to the baptism of children, that are not capable of instruction.

invocation of the most blessed Trinity,  
 Father, son, and holy Ghost: and though  
 Christ by his absolute power could haue  
 instituted other remedies, then the Sa-  
 crament of baptism to purge out the lea-  
 uen of originall sin: yet it is euident, that  
 his will was only to apply that, and no  
 ne other, as the ordinary cure therof.  
 Wherefore the faith, and sanctity of faith-  
 full and holy parents is not enough to  
 sanctify their children vnto saluation  
 without baptism, hereunto being ne-  
 cessarily required iustifying grace throu-  
 gh diuine faith, the collation wherof is  
 the prerogative of Christs merits. The  
 grace, that does sanctify parents souls,  
 does not sanctify their childrens souls;  
 every soul is sanctified by its own inhe-  
 rent sanctity, and not by the sanctity of  
 an other in the formall sense. Parents  
 can only through their sanctity dispose,  
 and prepare vnto spirituall sanctity, for  
 as much, as they can procure for their  
 children christian baptism, wherof they  
 be neither the formall, nor efficient  
 causes: so the holy prayers of S. Steuen  
 did dispose vnto the marueilous grace,  
 that sanctified *S. Paul*, *act.* but did not  
 effect it: notwithstanding in regard of  
 this holy preparation practised by faith-  
 full

full Parents the same S. Paul nameth their children holy 10. ad Cor. that is to say \* as to preparation holy: according to the interpretation of the ancient Fathers. Furthermore though the faithfull of the new law do succeed in the Covenant established between Abraham, and God Rom 9. The words whereof are these: *I will be God unto thee, and to thy seed after thee Gen. 17.* neuertheless there cannot be alleadged any one Scripture-testimony to proue, that the children of believing Parents be sanctified in vertue of the said Covenant: for they are not Abrahams seed, and heires in their Mothers wombe, or as soon, as they be born, according to promise, but after they be made sons of God by faith \* in Christ Iesus through baptism, Gal. 3. Moreover the Covenant was made on condition that every man child should haue the foreskin of his flesh circumcised, or otherwise cut of from the people of God Gen. 17. in consequence of which it is evident, that euen in the old law the Malesex descending from Abraham by corporall generation were not counted *de facto*, indeed, children of the Covenant without circumcision: in like manner in the

\* Tertull. l. de monologia vocat liberos parentum fidelium sanctitati destinatos. Et Hierom. Epif. 153. ad Paulinum, Christiana fidei candidatos.

\* Gal. 3. quicumque enim in Christo baptizati sunt, Christum induunt: si autem vos Christi, ergo semen Abrahae estis secundum promissionem.

the new law no man is Abrahams seed, childe of the Couenant, and Heir of blessednes according to promise, that is not Christs afore, by spirituall generation in baptism, which is christian circumcision, and the condition of promised blessednes. Wherefore it is a weak imagination of modern sectaries to think that faithfull, and holy Parents bring forth sanctified children. Besides Isaac, and Rebecca were most renowned for faith, and holiness: neuertheless not euen Calumnists will dare to say, that their son Esau was sanctified in his mothers wombe. Sithence the Sacrament of baptism is a requisite absolutely necessary vnto saluation according to the common, and ordinary way instituted for the obtaining of it, a christian woman conceiuing a child shall doe most prudently, and christianly during the tyme of trauail to desire of God by dayly prayers, and alms-deeds, that the fruit of her womb may not be deprived of baptism, and God, whose power is not confined to Sacraments, and whose mercy is aboue his other ordinary workes, can be moued at the piety, and deuotion of a believing Mother to vse a speciall priuledge to bring the said child

child to the kingdom of Heaven, though naturall causes doe obstruct the baptism therof; howeuer Infants of what condition soeuer, dying in their infancy vn baptized with the guilt only of originall treason against the diuine majesty committed by their first Parent are but banisht the court of Heaven, no sentence of sensible punishment passeth against them, being their consent, as to their own (f) will, was not giuen to the treason; so that their banishment is most milde, and fauourable, compared with the (x) banishment of ill Angells, and

(f) According to S. Bernard cited by S. Tho. q. de malo ar. 2. a man burnes in the fire of hell in regard of his own will only. But Originall sin is noe product of our own will.

(g) According to S. Gregory Nazian. Ora. 40. young babes, which through misfortune are not baptis'd, neither enjoy the glory of Heaven, nor endure the pains of Hell, which S. Austin. l. de pec. mer. & remis. c. 16. calleth *mitissimam damnationem*, the mildest damnation: and that no man may conceiue, that S. Austin so nameth the condition of children, that dye without Baptism as if he so named it, in comparison of the torments those suffer, which are punish'd with euerlasting sensible burnings in regard of their actuall personall sinnes. l. 3. con. Iulian. cap. 8. affirms expressely, that his meaning is, that children dying vn baptized are not afflicted with so grievous pains, as that it were better they had neuer been born: but Christ saith of the damned in Hell, *melius esset si natus non fuisset homo ille*, wherefore according to Christs own saying. it were better neuer to be born, then to dwell in Hell: and herby appear's that *poena sensus* sensible pain, is not procured by originall sin, and indeed the punishment a man

incur's through originall sin, is a priuation of beatificall vision  
 onely, according to S. Thomas in 1. *dis.* 33. q. 12. ar. 2. wherefo-  
 re whereas S. Austin ser. 14. de verbis Apostoli saith that children  
 vnbaptis'd are on the left hand, and goe into euerlasting fire,  
 doubles he mean's not, that they shall be tormented with the  
 euerlasting burnings of Hell. Besides perhaps S. Austin aggraua-  
 ted the punishment of children vnbaptis'd in heat of dispute  
 with the Pelagians, that ascribed vnto them eternall felicity wi-  
 thout the kingdom of Heauen. However S. Austin in *Enchir. ad*  
*Laur. cap.* 47. ingeniously confesseth, that he neither can, nor  
 dare define *Qua, qualis, & quanta sit pena illa paruulorum sine*  
*baptismo morientium*: and names it onely *missimam*, aut *leuissi-*  
*mam penam*. And doubtless though children that dye without  
 baptism in as much, as they be depriv'd of the clear sight of God,  
 suffer something of heauiness, neuertheless it is not grieuous vn-  
 to them, being they know, that they are not depriv'd of hea-  
 uenly blessedness in regard of any personall fault of theirs; again  
 since that heauiness, or sorrow is not *Pena sensus*, a sensible pu-  
 nishment, there can be no outward cause thereof.

and wicked men, that haue by their own  
 voluntary act engaged in a rebellion  
 against God their soueraign lord.

In regard of the absolute necessary  
 dependence, that eternall life hath of  
 baptism, Christ out of a fauourable pro-  
 uidence towards all mankind so insti-  
 tuted this Sacrament, that euen (b) pri-  
 uate

(b) According to Tertull. *1. de Baptif. c.* 16. Lay-people can  
 minister baptism lawfully when the necessity thereof vrgeth; and  
 cannot otherwise be supplied: which opinion S. Hierom asserts  
 Dial. 1. aduersus Lucif. and truly the Apostles, Ioan. 4. ministered  
 the baptism of Christ while they were lay-men, for they were  
 made Priests at the last supper, moreover this doctrine is asserted,  
 as an Article of faith by the Council of Florence in the Decree  
 of Pope Eugenius.

nate persons of what condition, or sex  
foeuer (vnclouthed with authority by  
ordination, or iurisdiction) can both  
lawfully, and validly exercise the ad-  
ministration therof in the occurrence  
of vrgent necessity occasioned through  
the abience of Pastors lawfully called  
therunto, applying the true matter,  
and true forme, and employing also an  
intention conformable to Christ, and  
his Church: and albeit that setting aside  
the case of necessity, baptism so admini-  
stred, is vnlawfull as to conscience in  
him, that is the Minister therof: neuer-  
theless it is valid, as to the essence of the  
Sacrament: circumcision performed by  
vncircumscised Gentills was counted  
valid: and the same reason makes for  
the validity of Baptism exercised by vn-  
baptized persons, seeing there is parity  
between baptisme, and circumcision,  
as vnto necessary application. But to  
proceed further, as to the excellency of  
this Sacrament of Christ (for so it is  
named properly, and therefore (i) one  
alone,

(i) Ephes. 4. *One lord, one faith, one Baptism.* Christ is our one  
sole lord vpon the score of generall redemption, which he pro-  
cured by his death, and passion. Faith is one onely because the ob-  
ject is but one, and common alike to all the faithfull. Baptism is  
one onely because by vertue of the same baptism All men are in-  
corporated in to the mysticall body of Christ, which is the catho-  
lick Church.



alone, wheras if it were a Sacrament of sole man, it should be many ) besid's it's cheife product of sanctifying grace, wherby man is made a childe of God, Heir of Heauen, coheire, and brother of Christ Ro. 8. in regard wherof it surpasseth circūcision, (that figured only, what it is indeed, and verity, and the (k) baptism, of S. Iohn Baptist, that prepared only thereunto ) it doth (l) imprint in the person baptised a Character, which is a spirituall Mark, wherby the soul is figured, and fashioned in conformity to Christ, as also known for his, and distinct.

(k) The baptism of S. Iohn Baptist was no Sacrament taken in the proper sense being a preparation there vnto onely: howeuer Christ thought fit to be baptis'd of S. Iohn his precursor, that thereby the water might be sanctified through a touch of his sacred body, and likewise consecrated, as the instrumentall cause vnto giuing ingress into his Church euen then design'd by him to be built forthwith, for Christs baptism happened in that very yeare of his age, when he began to preach the Gospel.

(l) S. Gregory Nazian. Ora. 40. calleth baptism *a seale, or marke*, whereby a man is signed, and marked for a souldier of Christ and S. Cyril. Ierosol. nameth it *a sacred vndelible seale*: wherfore S. Austin l. 2. con. Epif. Parmeni. c. 12. affirmer, that as the mark's made with a hot iron in souldiers, that run from their colours abide in their flesh, so baptism and holy order continue in Apostates, that desert their faith, and religion. wherfore if such rebellious straglers returne afterwards to the Church, those two Sacraments ought not to be administred again, because they imprint characters, which can neuer wear away.

stinguisht from such, as are not his. Wherefore it is a distinctiue sign, and consequently indelible, eternally permanent: so that after a soul is once characterised, or sealed (m) with the seale of baptism, it ought not to be sealed again.

As concerning the ceremonies belonging to the solemnity and meetness of this Sacrament they be outward sensible actions decently, and profitably employed before, in, or after the administration thereof. Before the receiuing of baptism as meet preparations required thereunto are first \* instructions in the rudiments of christian religion if the person, or persons suing for baptism are grown to full age of reason *Math. 28.* which scripture doth set down the order therein to be obserued according to the condition, capacity, or ripeness of each one: such as are apt, and capable to vnderstand christian doctrine ought to be instructed before they be admitted to the Sacrament: which was the practice of

\* *S. Hieron.*  
*in cap. 28.*  
*Mat. non pos-*  
*set fieri, ut*  
*corpus bap-*  
*tismi susci-*  
*piat Sacra-*  
*mentum, ni-*  
*si antea ani-*  
*ma suscep-*  
*erit veritatē.*  
*Loquitur de*  
*adultis.*

(m) Anabaptists are so nam'd because such, as were baptised in their infancy, those sectaries baptise again, as soon as they come to perfect vse of reason, as if the baptism conferred afore were invalide; they ground their Heresy in Christs word's *Mat. 28. teach all nations, baptising them &c.* but without cause, as in the character is prou'd.

of the Apostles *Act. 2.* and *3.* S. Philip the Deacon preached vnto the Eunuch Iesus, and required credence therunto, before he did baptize him *Act. 8.* and indeed it is impossible for the body to receive the Sacrament of Baptism vnless the soul receive afore the verity of faith when there is sufficient ripeness of judgment in the subject to receive it. However neither instruction, nor any other disposition is of necessity, as to the nature, or essence of this Sacrament: Infants in their infancy \* being capable of heavenly blessedness, are not vncapable of baptism though they want capacity for instruction: Christ did expresse the necessity of baptism, as to the new Testament after the same manner, as God did explaine the necessity of circumcision, as to the old Testament, *Gen. 17.* and consequently since infancy was no hindrance to circumcision neither is it a let to baptism. Secondly \* inspection, or examination as to faith by interrogatories. Thirdly \* sign of the cross, which shea

\* *Mar. 10.*  
*Luc. 18.*  
*Christus ait,*  
*finite par-*  
*vulos, & no-*  
*lite prohibe-*  
*re illos ve-*  
*nire ad me,*  
*talium enim*  
*est Regnum*  
*Caelorum.*

\* *Scrutiniū,*  
*quo fides bā-*  
*ptizandorū*  
*exploraba-*  
*tur agnoscit*  
*Aug. l. de fi-*  
*de. & operi-*  
*bz c. 6. &*

*exprimitur hac cerimonia in Rituali; quando dicit Sacerdos infan-*  
*tulo; quid petis, & patrinus responder fidem, deinde Sacerdos dicit*  
*abrenuncias Satana? Huius cerimonia meminit Tertull. l. de sp-*  
*ciaculo cap. 4.*

\* *Signi Crucis usurpati in baptisma meminit Aug. l. de Catēch-*  
*Rudibus cap. 20.*

sheweth, that Christ doth not work in this Sacrament vnto remission of sin's by water only, but by water and blood shed on the crosse. It was IESUS-CHRIST that (n) came by water, and blood vnto saluation of all men Io. i. cap. 5. fourthly \* exorcism wherby the deuil is hindred so, that he cannot obstruct the ministering of baptism, or the effect thereof. Fifthly \* insufflation, or breathing on the person, that is to be baptized signifyeth the casting out of the deuill: for euery one before baptism is a childe of wrath, of Hell, of damnation through originall sinne. Sixtly \* salt given to tast, which doth represent the wisdom of christian doctrine receiued in baptism. Seauenthy \* the putting of spittle into the nostrills, and eares, which signifyes the receiuing of faith, and grace in vertue of the Sacrament. And this ceremony is grounded *Mar.*

F

\* Exorcismi meminit Iustinus Martyr Dialogo de Tripbo.

\* Insufflationis (qua utitur Sacerdos solemniter baptizans, dicens, exi ab eo spiritus immunde, meminit S. Ambrosius. l. de ijs, qui initiantur, significat expulsionem Daemonis.

\* Gustus salis meminit Concil. Carthag. 4. can.

5. transfertur ad significandam sapientiam. Vnde dicitur sal sapientia.

\* *Mar. 7. misit* (IESVS) digitos suos in auriculas eius, & expuens tetigit linguam eius, & inspiciens in calum genuit, & ait illi (surdo & muto) Epheta, quod est adaperire. Huius contactus narium, & aurium meminit S. Ambrosius, loco supra citato.

(n) Christ is said to come by water because he instituted the Sacrament of baptism in water signified by the sacred water, that sprung out of his side hanging on the crosse: and he is said to come by blood in regard the blood of Christ cleanseth from all finnes. 1. Ioan. 10.

\* *Mar. 1. cō-  
plexans (LE-  
sus) eos (par-  
vulos) & im-  
ponens ma-  
nus super il-  
los benedi-  
cebat. His-  
ius caremo-  
nia meminit  
Aug. l. 1. de  
pec. merit.  
c. 16.*

\* *Unctionis  
ex oleo bene-  
dicto in pe-  
ccatore, & scā-  
pulis memi-  
nit Aug. ser.  
206 de Tempore.*

\* *Nomina Gentilium imponere prohibitum est can. 33. Concil.  
Nican.*

7. Eighthly. \* Imposition of hands, and the Priests benediction with all after the institution of Christ *Mar. 1.* Ninthly \* anointing breast, and shoulders with holy oile, whereby is signified, that who ever is baptizd is prepared to fight the devill, the world, and the flesh.

Ceremonies employed in administering of baptize that is to say: which accom-pany the doing of the Sacramēt are first: the \* naming of the person, that is to be baptizd: a ceremony not at all times practised. Secondly (o) God-Fathers, and

(o) God-Fathers and God mothers Tertull l. de baptis. c. 18. nameth *sweties*, because of their engagement in order to such, as they chrisen, and indeed thereby they are bound to instruct their God-sons, and God-daughters in all requisits necessary to christian Religion. *Trident. sess. 24. cap. de reforma.* But their obligation is far less when the children they chrisen abide vnder the conduct of catholick Parents. From the Sacrament of Baptism ariseth a spirituall kindred between the God-father, or God-mother, and the party baptised, and again between the God-father, or God-mother, and the Parents of the party baptised. In regard of this spirituall kindred t'is unlawfull (without speciall dispensation) for either God-father, or God-mother to marry with the party they chrisen, and the marriage is invalide. However now since the publication of the Council of Trent no such spirituall kindred ariseth to the annulling of marriage between the God-father, and God-mother. And from hence it comes that Fathers, and Mothers ought not to baptise their own chil-

aren, if their baptism can be supplied otherwise, neither ought they to be God-fathers, or God-mothers of their own children according to the Churches cations. can. 30. q. 1. ad limina.

and God-mothers so called in regard of their concurrence vnto the spirituall regeneration by baptism, whereby they contract spirituall kindred with the baptised, and Parents therof only; in as much as they vndertake the spirituall conduct of the baptised, as to instruction in the rudiments of christian doctrine, and therby contract an obligation according to iustice to the performance therof, they be named *suer-ties*. Thirdly blessing of water: fourthly immersion, or washing of water considered as it is a ceremony only, and not as it is the immediate matter of this Sacrament, for taken in that sense, it is more then an accidentall ceremony being an essentiall part of baptism.

Ceremonyes employed after baptism is ministred: that is to say which be subsequent therunto are, first: anoynting of the crown of the head in the person baptised with *chrisma* consecrated by a Bishop, which ceremony doth signify, that the baptised in Christ hath put on Christ, and incorporated himselfe into him, as to his head. Fourthly the putting

ting of a wax candle lighted into the hand of the baptised, which is a mysticall representation of the marucilous light of faith the baptised is called vnto. Fifthly a white garment which expresth the innocency and spirituall candor of him, that is baptised, whose sins though they be as crimson, or scarlet by baptism be made white, as snow, and wool.

CHAR.

IHS

**CHAR. VII.**

O F

**CONFIRMATION**

**THE CONTENTS.**

To lay hand's on the heads of such, as are baptized anointing their foreheads with Chrism, and signing them with the sign of the cross, wherein consisteth the true matter, and form of sacramentall Confirmation, is a function proper to Bishops onely. Although the Sacrament of Confirmation, is not of so exceeding great necessity as baptism: neuerthelesse it produeth an additionall sanctury vnto perfecting the grace, that baptism brought forth afore: baptism begetteth christian souldiers, and sacramentall confirmation improv's, and strengthens them in professing Christ. As to confirme sacramentally, so to consecrate Chrism is an office proper to Bishops onely. Episcopall ceremonies practised in the consecration of Chrism.

**C**onfirmation is a (a) Sacrament of the new law taken in the proper sense: the

**F** 3 **ordi-**

(a) The Councils of Florence in the Decree of Pope Eugenius, and of Trent sess. 7. can. 7. define Confirmation to be a Sa-



crament of the new law. Neither matters it, that it is not set down expressly in the holy Euangile, for according to S. Iohn cap. vi. Iesus did many things, which the Euangelists neuer committed to writing: and indeed t'is meer accidentall to a Sacrament, that either the institution, or any essentiall part thereof be expressed plainly in the holy scriptures: for before the new Testament was written both baptism, and the Eucharist were Sacraments taken in the proper sense.

*ordinary Minister whereof is a Bishop* S. Philip Deacon, and disciple of Christ, though he did confer the Sacrament of baptism Act. 8. neuertheless, he did not lay his hand's on the heads of those whom he had baptised anointing their forehead's with Chrism, and signing them with the sign of the cross in the name of the Father, son, and holy Ghost (wherein is this Sacraments consistency) that being an act proper (b) to the Episcopall function. Wherefore when the Apostles, that were at Ierusalem heard that the Samaritans, through S. Philips preaching had embraced christian

(b) Though a meer Priest has power to baptise, and anoint the baptised with the oyle of Chrism consecrated by a Bishop, neuertheless he wantes authoritie to signe with the same oyle the forehead of the baptized: that function being proper to Bishops when they giue the holy Ghost to the baptized: however by speciall priuiledge of the sea Apostolick Abbates, that are no Bishops and meer Priests also, may minister the Sacrament of Confirmation where there is no Bishop to perform that office: and de facto Pope Gregory dispensed, as appear's by his own writings l. 5. Epil. 26.

stian religion, and were baptised with all, they sent \* S. Peter, and S. Iohn (which were Apostles, and Bishops too) to lay their hands on the heads of those, which were baptised, that they might receive the holy Ghost; that is they sent vnto them Bishops to minister the Sacrament of confirmation vnto giuing of sanctifying grace: so the \* ancient Fathers nearest to the Apostles times do unanimously interpret the meaning of the Scripture Act. 8. that said: then laid they their hands on them, and they receiued the (c) Holy Ghost, And albeit

**F 4** *char*  
si fuerunt Petrus & Iohannes ad id officium praestandum, fuit, quod essent Episcopi, unde constat Episcopum esse ministrum ordinarium sacramentalis confirmationis. Vnde S. Dionys. Eccl. Hierar. cap. 4. Sacerdotes, inquit, offerebant baptisatam Episcopo, ut eum posset signare diuine, & in ipsis unguento.

\* Theodor. in capite ad illa verba, unguentum effusum nomen tum, dicie baptizatos sub visibili unguenti specie huius Sacramenti, invisibilem sancti Spiritus accipere gratiam. Item S. Cyrillus Hierosol. Catech. 3. unguentum, inquit, confirmationis postquam est consecratum. non est amplius unguentum nudum, & commune, sed Chrysma Christi, quo corpus quidem ungitur anima autem sancto, & viuifico Spiritu sanctificatur.

(c) By imposition of hands mentioned Act. 8. The ancient Fathers understood the administering of sacramentall confirmation, namely S. Cyprian Epif. 73. S. Hierom. Dial. con. Lucif. ad S. Autin l. 15. de Trinit. c. 16. affirms, that the Apostles (Peter, and Iohn) pray'd, that those might receive the holy Ghost, on whom they had laid their hands. By the holy Ghost is meant the third person in the B. Trinity, and he is said to be giuen

\* S. Chrysos. in 8. Act. hom. 18. & Epiphani. her. 21. expressè negant S. Philippum (cum esset Diaconus diuitaxat) fuisse sufficientem muneri imponendi manus, ut Samaritani reciperent Spiritum sanctum, proinde intentio ob quam mis-

when sanctifying grace is infused into, or augmented in our souls; and doubtless the imposition of hands afore mentioned *Act. 8.* through the vertue, and efficacy of it's application was indeed an effectuall instrumentall cause of grace: for 't is said in the same chapter set down, that when Simon saw, that through the imposition of the Apostles hands, the holy Ghost was giuen, he offered to buy it, conceiuing, he might obtaine that diuine gift with money.

that signing, and anointing with Chrism in the forehead be not mentioned therein, yet it is clear, that then S. Peter, and S. Iohn did not administer confirmation without either of them, they hauing been by continuall vsage receiued, and practiced in the catholick Church down from the Apostles, to the present times, as the essentiall partes therof: in so much that euen anciently confirmation is named the Sacramēt<sup>e</sup> of Chrism, Sacrament, or sign in the forehead, Christ did think it fitting that the forehead should be signed because of the outward eminence therof aboue the other parts of mans body, signifying thereby, that a Christian ought not to be 'ashamed of the cross. Besid's in the same chap. *Act. 8.* though S. Luke relateth only, that the Eunuch (before S. Philip baptised him) said: I belieue the son of God to be Iesvs, making no mention of the other diuine persons to

with

\* *Aug. l. 2.  
con. lise. pe-  
sis. c. 104.  
vocat Sa-  
cramentum  
chrysmatis,  
& dicit esse  
Sacramentū  
sicut Baptis-  
mus &c.  
Aug. & alij  
Patres vo-  
cant illud si-  
gnaculum in  
fronte.*

wit: Father, and Holy Ghost, nor of other necessary requisits to diuine faith: notwithstanding according to S. Austin lib. de fide & oper. cap. 9. it is certain that S. Philip instructed the Eunuch in all points necessarily belonging to christian faith: howeuer it is a weak argument, that hath the support of negatiues onely: and a manifest weakness to question what the Church of God armed against all Heresyes through the constant infallible assistance of the holy Ghost doth practise vniuersally. Moreover Christ at his last supper (when he instituted (d) the Sacrament of confirmation) taught his Apostles the mingling of oile, and Balsom to the making of Chrism, which is the necessary matter therof, and instructed them as to the forme also, which is, this or some other equalling it, for example \* I signe thee with the sign of the crose, and confirm thee with Chrism of saluation in the name of the Father, and of the son, and of the holy Ghost, Amen. Which words, or others equalling

\* Catech.  
Trid. par. 2.  
cap. 3. ait &  
Christum  
tradidisse  
qua forma  
administre-  
tur hoc Sa-  
cramentum  
& legitimā  
formam esse  
hanc, vel a-  
liam aequi-  
ualentem.  
Consigno te  
signo Crucis  
&c.

(d) Christ instituted the Sacrament of confirmation at his last supper according to tradition set down in the 2. Epif. c. 1. of Pope Fabianus, who expressly asserres, that Christ at his last supper appointed, and determined Chrism for the proper matter of this Sacrament, and taught his Apostles how to make it.

qualling them are (e) the forme of this Sacrament. The (f) speciall effect of confirmation is additionall sanctification, and armour of grace, or grace of strength, as a pleadg of the spirit in the heart. 2. Cor. 1. Whereby the person baptised is established in Christ, and enabled to wrestle against spirituall wickedness, and stand boldly against the sensible assaults of Tyrants, that persecute the catholick religion. The Apostles after they were confirmed with great confidence preach'd the word of God, and with great power gave testimony of the

10.

(e) The generall practice of the Church, and the Decree of Pope Eugenius in the Council of Florence give evidence of the form of sacramentall confirmation. The particle *Salvation* is put, vnto signifying the chief product of this Sacrament, which is sanctifying, and strengthening grace; again the particles *with the sign of the cross* are inserted in the form, because the military marke, that the party confirm'd receiues, is the sign of the cross, and indeed all christian signing is perform'd with the sign of the cross, as plainly appears by the generall practice of the primitive Church.

(f) According to S. Hierom Dial. con. Lucif. c. 4. Bishops give the holy Ghost by laying on their hands on the baptis'd that is by the Sacrament of confirmation the holy Ghost is given and Epif. 150. ad Iubaian. he calleth sacramentall confirmation *grace of strength* vnto professing the faith of Christ before king's, and Tyrants: also obserues that euen the Apostles wanted courage, and strength before they were confirm'd through the comming of the holy Ghost at Pentecost: but afterwards (saith S. Hierome) they spoke boldly to the Prince of the Iewes, saying, *They were bound to obey rather God, then men, and rayoyc'd in the mids of their bitter sufferings.*

resurrection of Iesus. *Act. 4.* S. Peter vn-confirmed was frighted at the voice of a poore Maide. S. Peter confirmed made light of the imperiall sword of Nero,

In as much as this Sacrament is vn-  
derstanding deputed a christian to a speciall  
office in the seruice of Christ, that is, ad-  
mitting him into Christs militia, and  
withall arming him with the grace of  
courage, and strength to stand against  
Tyrants in defence of Christ, and his  
faith, of necessity imprinteth an (g) vn-  
delible character, which is a spirituall  
mark, or quality, that receiu's its exis-  
tency in the soul of him, that is confir-  
med through a reall impression there-  
of made in vertue of the Sacrament:  
In like manner the Character of bap-  
tism is a reall physicall quality, or entity  
imprinted in him, that is baptised ari-  
ght, and can neuer be blotted out, ei-  
ther by Apostacy, or Heresy:  
For as much, as of necessity confirmation  
presupposeth the Character of baptism;  
it is of no effect if conferred on a person

(g) Tis an Article of christian faith defined. *Trident. sess. 7. de Sacram. in genera Elapso, in decreto Eugenij* that the Sacrament of confirmation imprints an indelible Character, which bear's the name of a military sign, or marke.

\* Hieron.  
 dialog. con.  
 Lucifer. cap.  
 4. quomodo,  
 inquit, ab  
 Ecclesia re-  
 cipiet (con-  
 firmationē)  
 qui nec dum  
 remissionem  
 peccatorum  
 cōsecutus ē.  
 Docet Aria-  
 nos qui erra-  
 bant contra  
 formam ba-  
 ptismi non  
 accepisse spi-  
 ritum sanctū  
 per Sacra-  
 mentum Cō-  
 firmationis.  
 \* Omnes S.  
 Patres qui  
 agunt de Sa-  
 cramento  
 confirmatio-  
 nis docēt ba-  
 ptismi gra-  
 tiam perfici,  
 & consum-  
 mari per  
 gratiam cō-  
 firmationis.

vnbaptised. A man must be made a chris-  
 tian through baptism, before he can  
 make a progress in christianity through  
 confirmation. A man must be made a  
 member of Christ through baptism, be-  
 fore he can be a soldier of Christ  
 through confirmation. A man must be  
 endued with faith through baptism, be-  
 fore he can be deputed to a speciall offi-  
 ce in the exercise thereof: (which is to  
 defend it against the assaults of Tyrants  
 through confirmation. A man must be  
 invested with \* grace vnto remission of  
 sins, through baptism, before he can re-  
 ceive the holy Ghost vnto perfection,  
 through confirmation, which does not  
 confer sanctity after the manner of o-  
 ther Sacraments only: but also doth \*  
 increase, and perfect the sanctity recei-  
 ued afore by baptism, it being the com-  
 plement, or consummation thereof.  
 Whereby it is plainly euident, that al-  
 beit this Sacrament is not, as baptism, a  
 requisite absolutely necessary vnto ob-  
 taining eternall blessedness; neuertheless  
 it is conditionally necessary: to wit, as to  
 the armour of grace, and (b) perfection  
 thereof

(b) According to Pope Urban. (dist. 5. de consecratione) there is no perfect christian, that hath not receiv'd the holy Ghost through the imposition of Episcopall hands: and Hugo de S. Vict.

*l. 2 de Sacram. par. 7. cap. 3.* countes it dangerous to dye without being confirm'd afore, which is conform to the doctrine of ancient Fathers (*S. Dionys. L. de Eccles. Hierar. c. 4. S. Cypr. Epif. 72. ad Iubaian.*) which assert, that then a man has fulnes of sanctity, and is made an adopted son of God, when he receiues both the Sacraments, baptiism, and confirmation.

therof, as also to a more ample measure of blessedness, then baptisme alone doth effect: so that christian catholicks, especially such, as liue vnder persecution ought to vse extraordinary endeauours for their admittance to this Sacrament, the proper office thereof being to strengthen them by grace, that they may not fall from the Church of Christ, \* *S. Cornelius* affirmeth that *Nouatus* fell into Heresie for the want therof. If they haue no conueniency in their own country to repaire vnto a catholick Bishop, the spirituall aduantages, which they may reape from the Sacrament of confirmation will compence the charges of a journey into forrain parts, where catholick Bishops are to be found: but this is to be vnderstood in reference to such catholicks, as haue ability of body, and a competency of temporall fortunes.

As touching the sensible rites, or ceremonies employed in, or about the Sa-

\* *In Epif. ad Fabium vti refert Eusebius l. 1. cap. 35.*



crament of confirmation, the most remarkable are two only. For example a Bishop in making of chrism breatheth three times in form of a cross on the mouth of the pot, or flagon, that containeth the said Chrism, signifying thereby, that euen at that time through episcopall consecration Chrism receiueth virtue from God, whereby it is impowered, as his instrument to confer strengthening grace to such, as doe receaue the Sacrament aright: and ceremonies signifying the thing, that is done for the time they are employed, are profitable by the confession of such \* as impugne catholick ceremonies. The other ceremonie is the reuerence a Bishop exhibiteth to the consecrated Chrism, bowing down his head, he saluteth, saying: *Haile holy Chrism*. This ceremony hath nothing of Idolatry: for an vniu'd thing may challenge religious adoration in reference to an other distinct, wherein excellency is contained, to which religious adoration is due. The ancient Iewes adored the Ark of the Testament, because of the relation it had to God, that is an increated excellency; and all Christians doe religiously worship, and adore the sacred books

\* *Caluinius  
in sua hie-  
monia ad  
cap. 7. S.  
Marci fate-  
tur caremo-  
nia illas,  
qua habent  
significatio-  
nem eius,  
quod tunc  
fit, dū exer-  
centur, esse  
viles.*

*Char. VII. of Confirmation.* 99

books of the new Testament in regard of the word of God therein comprehended, And subjects of a temporall Prince do render ciuil reuerence to his chaire of state in relation to his sacred Person (if a king, or Emperour) to which is due ciuill adoration by the law of God, and nature; in like manner religious worship is exhibited to holy Chrism, in as much, as it is the effectuall instrument of God to giue armour of grace to such, as are baptised, and is by speciall benediction deputed to the effecting therof.

CHAR.



CH A R. VIIJ.  
OF THE  
EVCHARISTE  
THE CONTENTS.

Christ the night before his passion made his last Testament, gaue vnto his Church a legacy of his body, and blood in the Sacrament of the Euchariste vnder the form's of bread, and wine for to continue the spirituall food of souls till he come to Iudgment. The expresse words of the Testament. *This is my body. This Chalice is the new Testament in my blood*, exclude each figure, that is inconsistent with the litterall sense intended by the Testatour that vseth not to say one thing literally, and mean an other mystically: because Christ said *this is my body, this Chalice is the new Testament in my blood*, no man in reason ought to doubt of it. Authorities of Councils, testimonies of ancient Fathers, and the warrantable practice of both primitiue and modern Churches euince the reall presence of Christ in the Sacrament of the Euchariste: in vertue of the same word, that was made flesh, and made all things of nothing bread is transubstantiated in to the body, and wine in to the blood of Christ, who is in Heauen, and in the Sacrament at once. One body can agree with many places by diuine dispensation. Requisite necessary to a worthy receiuing of Christs body, and blood in the Sacrament.

**T**He Euchariste is the <sup>(a)</sup> legacy of the new Testament vnto eternall life, that Christ

<sup>(a)</sup> The blood of Christ shed vnto remission of sinnes is the

*Char. VIII. of the Euchariste. 97*

proper legacy of the new Testament according to Christs owne words set down 1. Cor. 11. *This Chalice is the new Testament in my blood.*

Christ bequeathed to his Church in a Sacrament of his body, and blood the night before he suffered his passion in the presence of witnesses without exception, which were his Apostles. The same body, and blood, that Christ offered in a sacrifice on the cross visibly to the redeeming of man kind vnto liberty, he left in a Sacrament vnder the elements of bread, and wine invisibly to the feeding of man vnto eternall life. In the bestowing of this legacy, Christ, who is faithfull in all he promisseth, fulfilled the promise he had made long afore, and which is set down Io. 6. *(b) The bread, that I will giue is my flesh for the life of the world &c.* Thereby signifying plainly his intent of leauing to his Church his substantiall reall body in meate, and his substantiall reall blood in drinke, as an effectuell expedient

G

(b) Christ Ioan. 6. promising, and recommending the Sacrament of his body, and blood, said whosoever eateth my flesh, and drinketh my blood hath eternall life, and except you shall eat the flesh of the son of man, and drinke his blood you haue no life in you: again the bread, that I will giue, is my flesh for the life of the world. Thus, saith S. Austin (1er. 2. de verbis Apof. c. 1.) life said of life, and to him, that thinketh life to be a lyer, this meat shall be death, and not life.

dient for the obtaining eternall life: for alwaies the words of Christ, or God, which doe importe a thing promised tending to mans saluation ought to be vnderstood in the sense wherein they be outwardly expressed in scripture: that is to say, \* literally, setting aside Tropes, and mysticall significations. Besides a law, or precept, that exact's obedience from subjects (and such indeed is the legacy of the new Testament) ought to be cleare, and plain to the vnderstanding of euery man; that each one may decline what is forbidden, and obserue what is enioyned. For no law, or precept can be vnderstood by all subjects if the words thereof be mysticall, or figuratiue: but Christ to shew that he spok according \* to the plain literal sense: when he perceiued, that the Cappharnaies (for in the synagoge at Cappharnaum Christ taught these things) began to reason among themselves concerning the possibility of giuing his flesh to eate, and his blood to drinke, he

\* Aug. 1. de doc. Chris. cap. 10. & 16. in sermone, inquit, diuino id omne pertinet ad sensum literalem (id est debet accipi literaliter, ut verba sonant, & non figuratè) quod potest referri ad morum honestatem, vel fidei veritatem: & locutio quæ iubet vel utilitatē, vel beneficentiā, est propria, non figuratiua secundum Iulianum codice de legibus.

\* Concil. Nice. quod est 7. synodus generalis. Act. 8. probat ex citato Textu Jo. 6. con. Iconiclaistas, Sacramentum Eucharistia non esse imaginem Christi, sed verum, & reale corpus etusi probat insuper ex eodem loco Trid. sess. 21. can. 1. laicos non adstringi iure diuino ad communionem sub vtraque specie.

he did not correct their conceptions, as to orall manducation, and orall drinking thereof (yet his custome (c) was constant in conformity to his pastorall office to instruct his auditory conceiving amiss of his sayings) but repeated the same words confirmed with an oath: saying to them: *Amen, Amen: except ye eat the flesh of the son of man and drink his blood ye have no life in you: which convincingly shews, that Christ spake not figuratively, but literally: and indeed an oath is sworn to the end, that such, as doubt of the things promised, or spoken, may be assured of the true meaning of him; that promisseth; or speaketh any thing Hebræ. & in consequence of which a thing confirmed with an oath;*

G 2 ought

(c) In regard Nicodemus conceiv'd spirituall regeneration after the similitude of naturall generation; Christ rectified his understanding: in regard the Pharisees Jo. 16. Mat. 15. imagined that a meer omission of washing their hand's before refection, was a grievous crime; Christ instructed them in the knowledge of sin: and in regard the Apostles made a wrong construction of his saying in order to eating his body, and drinking of his blood; Christ forthwith expounded his meaning telling them, that the words he had spoken were spirit, and life; that is; according to S. Austin Epif. 98. they were spirituall not carnally meant, 'as if Christ had intended to give unto his Apostles particles of his body divided from the whole, so that Christ in order to the manner (and that onely) of eating his body, and drinking of his blood corrected his Apostles.

\* *Innocen-  
tius 3. cap.  
veniens. Ex-  
tra de iura-  
mento.*

\* *Auguf.  
ait Christum  
iuraffe dicē-  
do Amen,  
Amen.*

ought to be interpreted in the \* plain li-  
terall sense, and according to the con-  
ceptions of those, for whose sake an  
oath is sworn: but the Capharnaits, for  
whose sake Christ \* swore, conceived  
Christ to speake of orall manducation of  
his body, and orall drinking of his  
blood, wherefore it was that manner of  
eating, and drinking, that Christ confir-  
med with his oath: but when he saw,  
that his Disciples did misunderstand his  
meaning as to the eating his flesh, and  
drinking his blood imagining him to  
mean, that they were to eat his flesh,  
and drink his blood with the mouth of  
their body after the manner of common  
meate, and drink: that is, to teare  
Christs body, and blood, diuiding one  
part from an other in eating, and drin-  
king it, he corrected, (d) and instructed

them,

(d) According to S. Cyprian ser. de Cena Domini the intent  
and aime of Christs saying Ioan. 6. *Vnlesse you eate &c.* was to in-  
struct vs that our abiding in him is meate and drinke: from whence  
Caluinists vnadvisedly infer, that S. Cyprian interpreted  
Christs words *Vnlesse you eate &c.* Of spirituall manducation  
onely. For in the place let down S. Cyprian expressely assertes that  
Christ cōmanded Christians in the new law to drink his blood,  
the eating wherof in the old law (Deut. 12.) was prohibited,  
which doubtless is meant of true reall drinking. Wherefore  
S. Austin 9. 57. in Leuit, ingeniously confesseth, that in the new  
law, wee are as truly cōmanded to drinke the blood of Christ, as  
were the Jews in the old law forbidden to drink the blood of

sacrifices offered unto expiating sins, in consequence of which according to S. Cyprian and S. Austin reall drinking of Christs reall blood is commanded in the chapter alledged,

them; as to the manner thereof only: saying, *The words that I spake vnto you are spirit, and life: that is, sayes S. Aug. on the 98. Psal. They ought not to be vnderstood carnally: as if Christs intent had been to giue certaine particles, or peices of his body diuided from the whole: but they ought to be vnderstood spirituall; which is to say, that Christs body is in the Sacrament after the manner of a spirituall substance, invisable, indivisible, whole, and entire in the whole entire subject: also whole, and entire in each part thereof. And here is observable, that a reall substantiall, and true body may be considered after two sundry fashions conformably to the Apostle, that sayes 1. Cor. 15. A body is raised spirituall in incorruption, that is sown naturall in corruption.* First as it is cloathed with terrene conditions, and qualities, which naturally accōpany a body in this mortall life. For example visibilty, divisibilty, and mortality. Secondly as it is deuelled of such rayments of corporall accidents, and inuested with the noble conditions, and qualities of a spirit;



\* *Trid. sess.*  
 13. ait Chri-  
 stum insti-  
 tuisse Sacra-  
 mentum Eu-  
 charistia ta-  
 quam spiri-  
 tualem ani-  
 marum cibum.

or spirituall substance, namely invisibi-  
 lity, indivisibility, impassibility. Accord-  
 ing to this latter consideration, which  
 is proper to things spirituall, Christ  
 meant the orall eating of his flesh, and  
 orall drinking of his blood, saying, *The*  
*words that I speak vnto you, that is, those*  
*things ( my flesh, and blood ) are* \* *spi-*  
*rit and life*, and that is to say are spiri-  
 tually clothed after the imitation of  
 spirituall substances exempted from the  
 carnall proprieties, which naturally ad-  
 here to flesh, and blood in this mortall  
 life but are no essentiall requisits there  
 vnto: whereby it is plain, that the eating  
 of Christs body, and drinking of his  
 blood in the Sacrament of the Eucharist  
 may be said spirituall in reference to  
 the spirituall being they haue therein.  
 Besides Christs body, and blood be in-  
 deed spirituall super substantiall meate,  
 and drink wherby the substance of hu-  
 mane soules is supported, and nourished  
 spiritually. As corporall meate doth re-  
 paire materiall breaches, which naturall  
 heate mak's in a materiall body: so this  
 spirituall meate doth reaire the spiri-  
 tuall ruines, that the fire of concupis-  
 cence doth cause in a spirituall soul. Also  
 the eating of Christs body, and drink-  
 ing

king of his blood, may bee termed spirituall through faith: for as much, as a Christian, that eateth, and drinketh worthily, is vnted to Christ by faith which is a spirituall quality. Again the eating of Christs body, and the drinking of his blood may be styled spirituall, because of Christs death and passion figured therein, and this Sacrament imports \* a commemoration thereof: so that a Christian receiuing worthily doth communicate with Christs passion suffered on the cross, and this manner of spirituall locution is vled sometimes by ancient Fathers, who neuertheless expressly affirm Christ to bee truly (\*) really, and substantially in the Sacrament of the Eucharist: neither is the literall sense of words inconsistent with the spirituall signification of things, which they express taken in the literall sense. For example though Isaac and Imaet doe literally signify the two sons of Abraham, as the history of Genesis plainly sheweth: neuertheless the

G 4 Apo-

(\*) The second Council of Nice Act. 6. declares evidently, that the Sacrament of the Eucharist ought not to be called the Image of Christs body, because he did not say, take now the Image of my body: also declares, that in the Sacrament is the true body of Christ, because he said; This is my body.

\* Quotiescun-  
que, ait Apo-  
stolus, man-  
ducabitis  
panem hunc,  
Et calicem  
habebitis in  
nomine Domini  
annunciatio-  
nis domus  
vostre.

Apostle Gal. 4. by Ismael, that was born of Agar a seruant, spirituallly, and figuratiuely vnderstands the old Testament, that was a law of bondage: and likewise by Isaac, that was born of Sara a free woman spirituallly, and figuratiuely vnderstandeth the new Testament, which is a law of liberty, and grace: and indeed all Sacraments whatsoever besides their literall, doe admit a spirituall, or figuratiue construction, being defined visible figures, or signes of spirituall invisible grace. The Sacrament of Circumcision according to the literall meaning thereof did signify corporall circumcision, as to the foreskin of the flesh called prepuce, and according to it's spirituall, and figuratiue signification did import spirituall circumcision, as to the foreskin of the heart, which is of spirituall vices, as also did shadow grace giuen in the new law. In like manner the words vttered in baptism, I baptise thee taken in the literall sense, which is expressed immediately by the

said

\* Aug. l. 2.  
con. aduers.  
leyis c. 9. ait  
Christi locutionem, nisi  
manducaueritis  
vitiis &c. eodem modo  
esse figuratam, ac duo  
filij Abraha  
suauit duo  
Testamenta.  
& Isaac &  
Ismael secundum literam  
vere, & de  
facto fuerunt  
filij Abraha,  
figurabant  
tamen duo  
Testamenta.  
Idem Aug. l.  
3. de doct.  
Christi c. 16:

ait illam Christi locutionem, nisi manducaueritis &c. figuratam esse, quatenus praecepit communicandum passioni Christi, & vti-  
liter recordandum in memoria quod pro nobis caro Christi crucifixa  
sit. Non negat tamen dictam locutionem in sensu literali etiam in-  
telligi de reali, & orali manducatione corporis Christi & bibitione  
eius sanguinis sub speciebus consecratis panis, & vini.

And words, doe signify reall washing of naturall water, as to the body: and taken in the spirituall sence they signify spirituall washing of grace, as to the soul. Furthermore the words, whereby Christ instituted the Sacrament of the Eucharist in full performance of the promise afore mentioned 10. 6. giue cleare euidence of Christs meaning in recognition of a reall eating of his body, and reall drinking of his blood.

The words of institution (according to the consenting Testimonies of all ancient and modern writers are these. *This is my body, which is given for you* Luc. 22. *This is my body, which shall be delivered for you. This Chalice is the new Testament in my blood.* 1. Cor. 11. *This is the blood of the new Testament, which shall be shed for you.* Mat. 26. *This is my blood of the new Testament, that shall be shed for many unto remission of sins* Mat. 26. Which words of Christ being as plainly, and clearly uttered, as to the litterall sence, as those of God the Father in the Transfiguration of Christ to wit: *This is my son.* Mat. 30. and consequently there being no more reason to wrest the former, then the latter words to a figurative signification, it is a manifest blindness in the Calvinists, (that you may see) but not blind and

\* Aug. unde tanta vis aqua. ut corpus tangat cor vero abluat?

and other ancienter sectaries to wrest the proper cleare words, and to substitute in their room improper obscure tropes, and figures without any ground of reason: for what can be more unreasonable then to think that Christ saying (*This is my body which shall bee delivered for you.* 1. Cor. 11. *This is my blood, which shall bee shed for many unto remission of sins* Mat. 26. meant a figure (f) of his body only; and a figure of his blood only: since a figure was not delivered in a sacrifice, but Christ's true, real, substantiall body: nor a figure was shed unto remission of sins, but Christ's true real, and substantiall blood. Besides a thing that is mysterious vnheard of afore, and instituted for an article of faith, as is the Sacrament of the Eucharist, of necessity ought to bee propounded (g) plain.

(f) Both canon, and ciuil lawyers treating of Testaments, legacies, and contracts, teach that we must not recede from the words of the Testament, nor from the rigour thereof, and that we ought to presume of the Testators intent, and meaning according to the signification of the words taken in their proper sense.

(g) According to S. Chrysostome. *Hom.* 83. in Mat. because Christ said; *This is my body*, we must not doubt of, but believe it to be so. And S. Austin *Tom.* 8. in *psal.* 33. saith expressly that when Christ gaue the Sacrament of the Eucharist, he did that, which no other could do: for Christ, saith he, carried himselfe in his own hands, while giuing his body he said. (*This is my body.*)

But truly he had not done what no other could doe, if he had carried in his hands a meer figure or sign of his body onely. Again S. Cyril Hieros. Catech. mysti. affirms, that the wine is as truly chang'd into the blood of Christ, as water was conuerted into wine in Cana-Galilee. Morouer S. Cyprian ser. de Domi. coena, asserts, that the bread Christ gaue vnto his Disciples, is chang'd, saith he, not as to the form, or figure (that is as to the accidents thereof) but as to the nature (that is as to substance) through the Omnipotent power of the wordes, that was made flesh.

plainly and euidently otherwise the mystery established vnto saluation might leade into errour, and damnation, since a thing deliuered in Tropes, and figures is subiect vnto vncertainty, and intricacies. Again the words afore mentioned set down by three Euangelists, and one Apostle, importe the new Testament made by Christ himselfe the night before his passion: and it is vncredible, that a Testarour expecting death suddenly, should say in expresse termes, what he meant not. In regard whereof the ancient Fathers doe vnanimously declare, that the cited words of institution, *vzt. This is my body: This is the blood of the new Testament* ought to be taken in their proper sense, that no man according to reason might doubt of the **reall**, and substantiall presence of Christs

reall,

really, and substantiall body, and blood in the Sacrament of the Eucharist, Christ the diuine Testarour expressing himselfe therein plainly, and clearly. Wherefore it is an infallible Article of christian faith, that vnder the elements of bread, and wine is contained Christs true reall, and substantiall body, and blood through a maruelous transubstantiation, that is to say, substantiall (b) conuerſion of the bread into his body, and the wine into his blood in vertue of the word, that was made flesh, which the word made, that made all things of nothing *Gen. 1.* In vertue of the word that changed Lots wife into a pillar of salt. *Gen. 19.* that turned Moyses rod into a serpent *Exod. 4.* that conuerſed the riuers, and fountaines of Egypt into blood *Exod. 7.* that made wine of water *Io. 2.* that created man of the dust of the ground, and breathed in his face breath of life. *Gen. 1.* In vertue of the word, that was God. *Io. 10.* Wherefore ſince the omnipotency of the word can work ſuch maruellous effects, it is evidently plain, that Christ, who is this  
omni-

(b) Transubstantiation signifies conuerſion of one substance into an other.

omnipotent word, to wit, the son of God, can conuert bread into his flesh; and wine into his blood: and the diuine omnipotency, as to transmutation of one created substance into an other in like manner created, the Deuil did acknowledge when he said vnto Christ: *If thou be the son of God, command, that these stones may be made bread. Mat. 4.* Wherefore such as deny transubstantiation in the Sacrament of Christs body, and blood, as an action impossible, are worse then Deuills, and doe not consider the infinite power of God according to the innate vertue therof. Besides if the nutritiue faculty of nature can turne bread into the substance of him, that eateth it, and change wine into the blood of him, that drinketh it: if art can make Iron of earth, and glass of ashes: why cannot God, that is aboue nature, and art, conuert bread into Christs body, and wine into his blood: Christs body, and blood being created substances. Furthermore it is extreame weakness in a Christian, that ought in the mysteries of christian doctrine to be ruled by faith, which is a conuiction of thinges not seen, to think, that he cannot receiue in the



Sacrament with his corporall mouth the true reall and substantiall body, and blood of Christ because he doth not see them: for indeed he might, as to reason, think as well, that there are not three persons in God, and one substance: two natures in Christ, and one person: or that there was neuer such a man, as Salomon, or any such, as are called his great Grand-Fathers, and Grand-mothers because he hath not seen them, or to thinke he is not endued with an immortal soul which quickneth each part of his body because he cannot see it: and 'tis as great weakness to think that if all the believers had eaten of Christs reall body from the first age for 1662. it would haue been wasted, and spent long agoe though it had been as big, as a great mountaine: for Christs <sup>(i)</sup> body by diuine dispensation is spiritually cloathed in the Sacrament, being inuisible, indiuisible, and incorruptible, and consequently deuested of outward extension in order to place: and therefore not subiect to naturall alterations, which doe

(i) 'Tis no strange thing for the substance of Christs body to exist after an indiuisible manner, since according to true Philosophy the substance, or essence of euery reall thing hath an indiuisible existency.

Char. VIII. of Euchariste. III

doe accompany common bodies: As Heate, brightnes of Fire, sweet odour of a rose, doe not suffer prejudice for as much as they be communicated to many: and as the por of meale, and vessel of oile did not faile, or diminish, though the widow of Sareptha, and her family did eat thereof continually, while the Heavens were shut frō rayning through the prayers of Elias 30. *Regum*: so the body of Christ in the Sacrament is not wasted spent, or prejudiced, albeit that the whole Church doth dayly feed thereof.

Likewise tis extream weaknesse to think that Christ cannot be in Heauen and in the Sacrament at once, in as much as one body is not capable according to Philosophy to possess two places together: for God is not confined to Aristotles principles, The diuine omnipotency transcend's Philosophy her Rules, and all the works of nature. God made all thinges of nothing contrarie to the maxime of Aristotle. *Nothing is made of nothing.* Furthermore in Christ are two natures, and one sole person: Christ was conceiued of the Virgin Mary without prejudice to her virginity: and in the day of his Ascension

\* Chrys. l. de  
Sacerd. ait,  
qui (Christus)  
cum Patre sursum  
sedet, in illo  
ipso tempore  
momento om-  
nium mani-  
bus pertua-  
clatur.

sion penetrated the Heauens, which are solid bodies, without boring into them: and other effects which vnto Philosophy are impossible, to God are possible. Howeu<sup>r</sup> one body, and many places are not inconsistent together, as to naturall Philosophy, especially when a body is in many places after the manner of a spirituall substance deu<sup>e</sup>sted of outward extension in order to the places, that containe it, (and so Christs body is in many consecrated Hosts at once) or when one body is in one place with it's quantity extended outwardly thereunto, and in another de<sup>p</sup>riued therof at the same time, and so Christs body is in Heauen, and in the Sacrament together: all which according to naturall Philosophy ought not to seeme things impossible, outward extension in order to place being an accidentall propriety only of a body cloathed with quantity, as naturall Philosophy teacheth, and consequently the want thereof destroieth not the nature, or essence of a body, as naturall Philosophy teacheth also. Besides though the light of the sun be a corporeall quality, neuertheless, it is well nigh in infinite places at once: likewise the words of a preacher

cher are corporall things, which in the same moment of time possesse the eares of all such as are attentive to his sermon: and one man walking in a Chamber, where be placed sundry looking-glasses, his Image appeareth in each of them at the same time: in consequence of which doubtless God in the virtue of his word can put supernaturally one singular Man in many places, since his figure (which is some thing) doth naturally occupate many looking-glasses at once.

Out of the premises plainly followeth, that the Sacrament of the Eucharist hath a singular prerogative beyond all the other Sacraments of the new law, in as much as it is not an effectuall instrument only to confer diuine grace, which is a soueraign Antidote against the poyson of sin: but it contains, and giues also the Author of grace: wherefore it comprehends within it self both the sweetness of inherent sanctity, and the giuer thereof, which is all sweet, being the fountaine of sweetness and sweetnes it self, whereunto the faire spowse in the Canticles inuiceth saying. *Tast yee, and see how sweet our lord is.* Howeuer as Manna, which was a figure

H of

of this Sacrament, as to Christs body, did seem bitter, and loathsome to the ill minded, and pleasant only to the good Israelites. In like manner Christs body to Christians, that receive it vnworthily, is the bitterness of death vnto death, and to others, that eat it aright, the sweetness of life vnto life: so fier, that purgeth gold consumes wood: soe the suns light, that recreates the sound, offend's the vnfound eyes: so the sweet fauour of an oyntment, that refreshes doves, kill's beetles. Christians by eating Christs naturall body worthily are not vnited to him only through faith, and charity mystically, but really, and are flesh of his flesh, and bones of his bones Eph. 5.

To eate worthily vnto a naturall v-nion with Christ, a christian ought to examine himselfe afore, and purge out the leauen of vice. Christ hath no concord with sin, nor consequently v-nion with a soul, that sin hath dominion ouer: Christs body will not be wrapped but in a pure linnen cloath, that is to say, in a cleane heart: nor will be laid in a Tombe, that is not hewen out of a rock, wherein neuer any laid afore. As there is no agreement betwixt Christ

\* Eph. 5.  
quia mem-  
bra sumus de  
corpore eius,  
& de carne  
eius, & de  
ossibus eius.  
\* 1. Cor. pro-  
bet autem  
seipsum ho-  
mo, & sic de  
pane illo e-  
dat, unde de  
Sacramento  
corporis, &  
sanguinis  
Christi canit  
Ecclesia  
mors est ma-  
lis, vita bo-  
nis.

\* Nulla con-  
uentio Chri-  
sti ad diabo-  
lum: nulla  
conuentio  
charitatis  
ad peccatum  
mortale.

\* Luc. 23. in  
sindone mū-  
da, & in se-  
pulchro in  
quo nondum  
quisquā po-  
situs sit.

Christ and Belial, no communion betwixt sanctity and iniquity, no society betwixt light, and darkness: so there is noe vnion betwixt Christs body and a Christian, that serue's Belial, delight's in iniquity, and walkes in darkness: wherefore let no Christian thinke to tye a knot of vnion with Christ, if he shall put his body where allready is \* established Belial, that is to say, the deuill through mortall sin: and truly Christians, that \* vnworthily receaue the body of Christ as much, as lyeth in them doe betray him to the deuill, putting him in a place, the deuill command's in, and consequently become guilty of Christ's body, and blood in as high a measure, (k) as Iudas, that betrayed him to the Iewes. As the children of Israel were forbidden ~~Exod. 12.~~ to eate the paschall lambe (which was a figure of Christs Sacramentall body too) \* raw, or boiled; but roasted only: so Christians be prohibited to eat Christs body raw: that is before the fire of charity hath

H 2

pre-

\* L. 6. super cap. 9. Luca, aut, nemo accipit cibum Christi, nisi fuerit ante sanatus. Et Aug. tract. 26. in Ioan. sic praecepit: Innocentius ad aliter portare.

\* 1. Cor. 11. qui manducat, & bibit indigne reus erit sanguinis, & corporis Domini.

\* Exod. 12. non comedetis ex eo crudum quid, nec coctum, sed tantum assum igne.

(k) According to S. Chrysostom hom. de non contemnenda Ecclesia, & hom. 8. ad popul. Antioch. those which receive the Sacrament of the body, and blood of Christ vnworthily doe an iniury to Christs proper person like the Iewes, and Gentils, that crucified him.

• *Ecce agnus  
Dei, inquit,  
Apostolus,  
qui tollit  
peccata mū-  
di.*

prepared them for it; or boiled namely in luxury, and voluptuousness, but roasted only viz. at the fire of a contrite heart inflamed with the memory of Christ \* the lambe of God, that was roasted in the hot furnace of affliction for the taking away the sins of the world.

CHAR.





CHAR. IX.  
OF  
COMMUNION  
IN BOTH KINDS  
THE CONTENTS.

Christ instituted the holy Euchariste vnder the elements of both bread, and wine: Christ by his institution did not oblige the Church to dispense the Euchariste vnder both kinds: Christ left it in the Churches power to giue the Euchariste to lay-people vnder one, or both kinds, accordingly, as she should think fit in order to tymes, places, and persons: those, which receiue the Euchariste vnder one sole kind haue nothing less, nor such, as receiue vnder both kinds haue nothing more of Christ, nor of the Sacramentall grace, if there be parity in the receiuers, as to worthiness: obiections answered.

**C**ommunion in both kinds is the receiuing of Christs reall body, and blood vnder the two Sacramentall shapes, or element's of bread, and wine asrer Christ's own institution Mat. 26. Mar. 14. Luc. 22.

H 3      Howe-



Howeuer from thence it followeth not, that communion vnder both kindes is necessary to the whole Church ioynt, and separate vnto saluation: for matrimony, and the orders of Bishops, and Priests doe challenge diuine institutions: neuertheless none of them be necessary to each member of Gods Church. A Priest celebrating, as he ought to consecrate the body, and blood of Christ vnder distinct elements through distinct form's of words, for as much, as he then representes Christ's person, supplyeth his room, and offereth an vnbloody sacrifice on the Altar, that is an expresse remembrance of Christ's bloody sacrifice offered on the cross, wherein his blood was seperated from his body in consummation of the generall redemption: so he ought likewise to communicate in the distinct consecrated elements; but communion in order to lay-people, which are no Priest's, Christ hath left free, (\*) inuesting his Church

(\*) According to S. Austin Epif. 108. Christ left power vnto his Church to determine how the Euchariste should be ordered: and indeed the Church-gouernours are the proper ministers of Christ, and the dispensers of the mysteries of God 1. Cor. 4. in consequence of which the Church has authority to constitute, and appoint in order to dispensing the Sacraments, what she shall judge expedient according to tyme, place, and persons, but

with that piousso, that she alter nothing pertaining to the nature, or essence of them.

Church with authority, and power to dispense, and order therein (so the integrity, and substance of the Sacrament be not prejudiced) as in prudence she might thinke fit; in regard of places tymes, persons, and circumstances. (b) Lay-communion vnder one kind only was practised in the primitive Ages, as plainly doe euidence scripture, and Father-Testimonies, preserving of the Eucharist vnder one sole kinde, as spirituall prouision for sick persons (which though they were Priests did not communicate in sickness but vnder one kin-

H 4 de

(b) Communion vnder the form of bread onely was practised in the primitive Church according to the best antiquity, prouing the lawfullness thereof out of the 2. and 10. chapter of the Acts. For example S. Austin Epif. 6. ad Casulanum; S. Bede in 20. Act. and indeed many of the first Christians were Nazarites, who were bound by their vow not to drink any licour of grapes, num. 4. wherefore since the legall ceremonies of the old law were in force, as appears by the same chapter of the Act. doubtless those new Christians recei'd the Sacrament of the Euchariste vnder one kinde onely. Besides S. Cyprian, that liu'd in the first 300. yeares l. de lapsis set's down two examples of communion vnder one kinde. Again S. Hierom in epitap. Paul. ad Eustach. c. 23. S. Austin l. 3. de consensu Euang. c. 23. affirme, that Christ gaue the Sacrament of the Euchariste vnder the form of bread onely vnto the Disciples going to Emmaous. Moreouer Tertull. l. 2. ad vxor. & l. de Orat. attest's, that it was a practice, or custome to take Christs body forthwith, or to carrie it home, and defer the taking to an other tyme.

\* *Conueniūt omnes Doctores Catholicos communionem sub utraque specie fuisse in usu in quibusdam Ecclesijs, e-iusq; meminerunt S. Dionys. cap. 3. de Eccles. Hierarch. S. Iustinus Martyr. Apolog. 2. S. Gregor. l. 3. Dial. cap. 36 alijque Patres.*

de onely, namely bread (c) and the distribution of the Sacrament vnto Infants in one sole kinde also, Namely wine: for albeit, these could not eat the sacramentall bread: yet they might suck the sacramentall wine from the Priest's finger, which truly they did according to the custome of some Churches. Again lay-communion \* vnder both kinds was anciently practised at some tymes in seuerall precincts of particular christian Churches, as doe plainly shew the writings of primitiue Fathers. And S. Leo the first, being supream Pastor in Church-gouernment vnder Christ, by a speciall ordinance commanded publick lay-communion at Easter vnder both kinds: the chiefe intent whereof,

was

(c) The custome of communicating Infants continued in Some Churches till the dayes of Hugo de S. Victor. who liu'd about the yeare 1130. for l. i. c. 2. de caremon. he affirms that the Priest with his finger dipt afore in consecrated wine ministred the Sacrament of the Euchariste vnder the form of wine vnto Babes newly born they being able to suck. Besides in the ancient Roman office cap. de Sabbato parents are admonished not to suffer their children to suck milk vntill they had communicated: But now the Church for good, and iust reasons hath wholly abolished that custome; and a principall motiue thereof was to resist the heresy, which euen in those days the Bohemian Hussites had spread, teaching, that Infants could not be sau'd without receiuing the Euchariste, and an other reason of taking away that practice was the eminent danger of prophaning so holy a Sacrament because of the great number of children.

was to discover the manichean heretics, who to conceale their heresy (these sectaries did foolishly believe, that there was a good, and euill God: and as foolishly held wine to be created by the euill God: and therefore had an abhorrence of it) were obserued to receive the sacramentall bread at Easter (which sole kinde was then in practice) with Catholicks promiscuously. Again lay-communion vnder both kind's was abrogated absolutely, and vniuersally because of certain Bohemian sectaries named Hussit's, that condemned lay-communion vnder one kinde only, teaching both kind's, as necessarily required to all Christians vnto saluation. In detestation of this heresie, as also for other good reasons the generall Council of Constance obliged all lay-Catholicks to communicate in one kinde: and indeed the Church of God ought to exercise her authority to the crushing of all heresies in the bud. Yet the Greek-Church continued lay-communion in both kind's though it did not esteem both the species of the Sacrament necessary to saluation. For in the generall Council of Florence, which was called with design chiefly to settle concord,  
and

and vnion between that, and the latine Church, neither the greek, or latine Fathers did except against lay-communion, as to the practise thereof vnder one sole, or both kinds: whereby it is euidently manifest, that Christ hath left it in the Churches liberty to determine, and appoint the distribution of the communion vnto meet lay-people in one only, or both kind's, as it shall think fit according to the various condition of tymes, places, persons, and circumstances: so that though in this present age, lay-communion be giuen in sacramentall bread alone through all the precincts of the easterne Church; nevertheless it is in the power of the supreme Pastour to change that into another vsage of both kind's, if he shall see as good reasons to moue him thereunto, as he seeth cause to continue it vnder one sole kinde, vizt. in opposition, and detestation of moderne heresies. First in regard of many Lutherans, who beleeue, that Christs body only is contained with the bread, and his blood only with the wine, and not all Christ entirely: which is a manifest ignorance: for wheresoeuer Christs body is truly, really, and substantially from the day of his

his Resurrection, there it is truly \* aliue, being impossible for Christ to die again: and since the life of the flesh \* is in the blood *Leuit. 17.* it followeth evidently, that wheresoeuer Christs body is there his blood is also: and since Christ hath deuested himself of no real thing, that he once assumed, and whatsoeuer he assumed was vnited hypostatically to his diuine person, it is again plainly euident, that wheresoeuer \* Christs body, blood, or soul is, there is all Christ entire without separation of one part from another: and albeit the words, that consecrate Christs body according to their proper signification doe constitute the body only vnder the forms of bread, and the words which consecrate Christ's blood according to their proper signification doe put the blood only vnder the form's of wine: neuertheless in vertue of naturall concomitancy, that is to say, of the naturall connection, which is between all the naturall parts of Christ now inuested with immortality, it is manifest by necessary consequence, that wheresoeuer Christ's body, and blood is, there is all Christ vndeuided: and so it is alike in the mystery of the blessed Trinity, that includes

\* Rom. non  
amplius mor-  
itur (Chri-  
stus.)

\* *Leuit. 17.*  
*anima om-  
nis carnis in  
sanguine.*

\* *S. Ambro-  
sius ubi cor-  
pus Christi  
Christus est,*

des

des three Persons really distinct: though the word Father according to it's proper signification be appropriated to the first Person only: notwithstanding wheresoever the first diuine Person is, who only layeth claim to the name Father taken in the proper sense, there also is the second Person, the son, and the third Person the holy Ghost in vertue of the naturall connection, that one Person has with an other. Hence it is plainly euident, that the Euchariste distributed vnder one kinde only ought not to be counted a lame Sacrament, since one sole species contain's as much of Christ, as both together to wit, all Christ entirely. Neither is a greater measure of grace conferred *Ex opere operato*, that is by the Sacraments working precisely, when it is taken in one sole, or in both kind's, the spirituall effect therof, which is supernaturall grace vnto refreshing, and feeding of the soul being equally diuided to all such, as receiue the Sacrament with the same worthines whether vnder one only, or both kind's, and all such are \* one bread, and one body in as much, as all are partakers of one bread 1. Cor. 10. which is an other effect of the Sacrament. Also  
he

\* 1. Cor. 10.  
multi unum  
corpus, su-  
mus, qui de  
vno pane  
participa-  
mus.

he that shall eate of this bread, worthily (which is conuerted into the body of Christ) shall liue for euer 10. 6. And as \* an Israélite, that gathered much Manna had nothing ouer, and an Israélite, that gathered little, had not the less: so a Christian, that receiueth the Sacrament vnder both kind's hath no more of Christ, or of sacramentall grace, then he that receiueth vnder one kinde only if there \* be parity as to the disposition of the receiuers: notwithstanding all these premises, it cannot be said in proper speech, that he that eateth Christ's body, doth drinke his blood, or that he that drinketh Christ blood vnder the forme of wine doth eate his blood, albeit, that whosoever receiueth his body, receiueth his blood withall: and whosoever receiueth his blood, receiueth his body withall: for the reason of difference, in order to the proper form of speech, doth not proceed from the absence of the one, and the sole presence of the other: but from a different manner exercised in the conueyance of the consecrated elements (\* vnder both of which be contained, as well the body, as the blood of Christ) from the mouth into the stomach. No

man

\* 2. Cor. 8.  
qui multum  
non abundauit & qui  
modicum non  
minorauit.

Et Exod. 16.  
filij Israel  
colligerunt  
(Manna) ali-  
quid plus, ali-  
quid minus:  
nec qui plus  
collegerat  
habuit am-  
plius, nec qui  
minus para-  
uerat, et de-  
xit minus.

\* Gratia sa-  
cramentalis  
conferatur  
iuxta dispo-  
sitiones (su-  
pernatural-  
es) eorum  
qui recipiunt  
Sacramenta.

\* Innocen-  
tius III. ait,  
quod quam-  
uis dum bi-  
bitur san-  
guis Christi  
simul acci-  
piatur eius  
corpus quod  
tamen tunc  
non dicitur  
proprie ad-  
ducari.



man eating, and drinking alike. Secondly lay-communion vnder one kinde only is continued because of other modern sectaries, that lay claim to a diuine precept to proue a necessary vsage of both kinds, which is a manifest weakness; for \* many scripture-testimonies doe declare communion in one kinde to be enough for the obtaining eternall life: and not any one doth expresse an absolute command to oblige the Church vnto lay-communion vnder both kinds. For of all the three Euangelist's, which set down the institution of the Eucharist only S. Luk cap. 22. mentioneth an absolute precept giuen by Christ viñt. *Doe this in remembrance of me:* but from this scripture no man ought to argue an obligation turn for consecration in both kinds, and consequently much less for lay-communion vnder both kinds: because the precept doth immediately follow the consecration of the bread alone; and was enjoyned afore Christ did institute the chalice: and though Christ *Mat. 6.* after he had consecrated the chalice said: *drink yee all of it* yet that was a precept giuen to the Apostles only, which were present; for S. Mark chap. 14. says. *And they all drank*

\* *Joan. 6.*  
*hic est panis*  
*de celo des-*  
*cendens, si*  
*quis me ipse*  
*manducaue-*  
*rit, non mor-*  
*ietur. Et u-*  
*sa. uisibilem*  
*et uisibilem*  
*quis manduca-*  
*uerit, hoc pane*  
*uiuet in aetern-*  
*um. Bar-*  
*tholomaeus qui*  
*discipulus eius*  
*erat, ait in aetern-*  
*um.*

*Chr. IX. of Communion &c. 127*

*Drink of it*, that is : all the Apostles then sitting at the last supper. Furthermore Christ by giving the afore said precept, *Do this in remembrance of mee*, whereby is commanded the execution of all the actions ioynt, and separate, that Christ then did, cannot be meant vniuersally in order to all the faithfull ioynt, and separate, the said actions being inconsistent with meer lay-people, who are not invested with power to offer proper sacrifice, consecrate Christs body, and ordaine Priests for the distributing the Euchariste to others, which were the actions, that Christ exercised, and proper only to the Episcopall, and Priestly function, that Christ instituted at his last supper. Amongst the Apostles S. Paul 1. Cor. 11. only relateth the institution of this Sacrament, and according to his Testimonie the absolute precept *Do this in remembrance of me* : is giuen also before Christ consecrated the chalice : and albeit that S. Paul mentioneth a conditionall precept that followeth the institution of the said chalice, to wit; *This doe, as oft as ye drinke it, in remembrance of me*: nevertheless, as no man ought to argue, according to the rules of true Logick, from a conditionall

\* Trident.  
sess. 22. cap.  
1. can. 1. 111,  
per verba:  
hoc facite,  
Christum  
ordinasse A-  
postolos Sa-  
cerdotes.

nall proposition, an vniuersall absolute: so no man ought to infer from a conditionall, an absolute precept vniuersally obliging the whole Church ioynt, and separate, and consequently there cannot be produced out of the three Euangelists, and S. Paul: which set down the words Christ vsed in the institution of this Sacramēt any warrātable ground to proue a diuine precept obliging all believers vniuersally to cōmunicate vnder both kind's: and although, S. Iohn the Euāgelist chap. 6. doth shew an expresse warrant from Christ cōmanding, as it were, communion vnder both kinds in order to the whole Church ioynt, and separate. The warrant runs thus: *Except ye eate the flesh of the son of man, and drink his blood, ye haue no life in you;* howeuer modern sectaries and Caluinist's especially cannot in reason lay claim to that passage as a proof of their forbidden doctrine in order to communion in both kind's, in regard they deny, that any part of the said chapter of S. Iohn is meant of sacramentall eating, or drinking, lest by assenting thereto, they might be forced to grant Christs real presence in the Sacrament, which the chapter plainly declares, if it shall beare an interpretation

tion of sacramentall eating, and drinking. Howeuer the precept so interpreted doth not euince communion vnder both kinds to be enjoyned of necessity in order to each Christian in particular: since according to scripture vsage the particle\* (*And*) is frequently taken in a disiunctiue sense only. For example S. Peter Act. 3. sayes: *Siluer, and Gold have I none*, where the particle (*And*) is taken disiunctiue: the true meaning thereof being *Siluer, or Gold have I none*. In like manner it is written Exod. 21. *He that smiteth his Father, and Mother* (so it is read in Hebrew) *shall die the death*. Where (*And*) is taken for (*or*) Again Math. 20. it is said by thy words thou shalt be iustified, and by thy words thou shalt be condemned. Where likewise the particle (*And*) is taken disiunctiue for (*Or*) and Aristotle also taketh (*And*) in the disiunctiue sense, when he defineth Nature to be Author, or cause of motion, and rest, all his interpreters vnderstanding the particle (*And*) in that definition, to signify (*Or*) and truly by the latter particle (*And*) in the cited passage of scripture vzt. *Except ye eate the flesh of the son of man, and drink his blood &c.* doubtless

\* *Julius Paulus insignis furis consultus ait comparatum esse, ut coniuncta pro disiunctis accipiantur. Di gestis de verborum significatione l. sape.*

was meant (Or) as doe plainly demonstrate other word's of Christ there set down, whereby he explains that precept : saying. v. 47. *I am the bread of life.* v. 50. *This is that bread, that came downe from Heauen. If any man eate of this bread he shall liue for euer, and the bread that I shall giue is. my flesh, which I shall giue for the life of the world.* Whereby is plainly euident, that Christ did ascribe the effect. of this Sacrament as common alike, to the bread alone, and to the bread, and wine ioynly. Howeuer sectaries haue nothing of aduantage, if the latter particle (*And*) in S. Iohn ought to be taken in the copulatiue sense: for the precept euen so meant (and indeed so catholick writers do vnderstand it) importes an obligation only in order to the whole Church ( wherein there is neuer want of Priests, that be obliged to communicate in both kinds, as often, as they offer sacrifice) and not to each member thereof. In the old law God hauing instituted Circumcision added this precept in generall termes vizt : *Ye shall circumcise the foreskin of your flesh.* and notwithstanding only such had right to exercise that function, as were deputed therunto by the Church, or Synagogue.

gue: which sheweth plainly, that though the precept did oblige the whole Church, or Synagogue, yet it did not reach to each member thereof, however it seemes, as if it had been enjoined in order to all vniuersally. Again when God instituted the pascall lambe as a Sacrament, and sacrifice also; he imposed two precepts Exod. 12. the one: *Let every man take vnto him a lambe:* the other *all the multitude of the children of Israel shall kill it:* which two precepts though they be expressed in generall words to the obliging the whole Synagogue: yet euery particular member therof had not right to choose, and take vnto him a lamb, and sacrifice it: but the heads of each family only, which executed Priestly function as to that sacrifice being a priuiledge giuen to them before Priesthood was appropriated to the family of Aaron, as appeareth manifestly by the said chapter of Exod. As to the passages which some sectaries alledge (out of S. Innocent Ep. 26. and S. Augustin lib. 7. against Iulian the Pelagian) to proue a necessity of communion vnder both kinds in regard, that these ancient Fathers expressly asseert, that Infants cannot be saued ex-

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\* *Agunt Innocen. & Aug. contra Pelagium, qui negabat peccatum originale in infantibus.*

\* *Aug. Tom. 10. ser. 10. de verbis Apostoli. Mater Ecclesia, inquit, accomodat parvulis aliorum pedes, ut veniant ad Ecclesiam, aliorum cor, ut credant, aliorum linguam ut fateantur: ita Ecclesia accomodat aliorum ora, ut comedant, & bibant.*

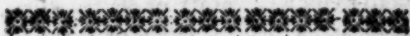
cept they eate Christ's flesh, and drinke his blood, they make not a jot for them, who require a personall act of inward faith to the eating of Christ's body, and drinking of his blood, Infants being vncapable of exercising any such action, in consequence whereof the alledged \* authorities afforde them nothing of advantage. But, as to the true sense of these primitive Fathers, doubtles their meaning is only to shew, that Infants cannot enter into the kingdom of God, except they receive sanctifying grace in baptism through the merits of Christ's body, and blood that were offered for all men vnto remission of sins. (d) Fourthermore in as much, as Infants through baptism be made members of that Church, which eateth Christ's flesh, and drinketh his blood, the same Church as it doth furnish them \* with the feet of others to come vnto

(d) According to Origin. hom. 29. in num. we are said to drink of Christ's blood, not only when we receive the Sacrament, but when wee heare his diuine word preach'd wherein is life according to Christ's own saying, the *Words which I haue spoken are spirit, and life* in as much as they be dispositions, to diuine grace, which is the life of the soul through the merits of Christ. Again such as hear Mass deuoutly, and ioyne in heart with the Priest receive life, and fruit by the Sacrament, though they neither eate of Christ's body, nor drink of his blood sacramentally.

vnto it, with the heart of others to be-  
lieue, and with the tongues of others to  
professe the christian faith: in like man-  
ner according to a spirituall metapho-  
ricall form of speech, it may be said  
to furnish them with the mouths, of  
others to eate Christ's flesh, and drink  
his blood.

I 3 CHAR.





C H A R. X.  
OF  
P E N A N C E  
THE CONTENTS.

Penance hath a iust claim vnto all requisits necessary to a speciall Sacrament of the new law; Christ after the similitude of an outward Court of iustice instituted an inward Tribunal where, by diuine dispensation Priest's sit as Iudges of sinns committed after baptism: whatsoeuer Priests iudge here below, God approou's aboue: the power Christ gaue to the Apostles, and their successors in priestly function, and authority was not onely to declare, but effect indeed remission of finnes in vertue of the word of reconciliation ioynt vnto a sinners sincere sorrow, and humble Confession of his finnes together with a full purpose to sin no more.

**P**enance is a (a) Sacrament of the new law taken in the proper sense vnto

(a) There are three requisits necessary to the nature of a Sacrament of the new law: namely outward Rite, or sign, promise of sanctifying grace, and the institution of Christ: The outward Rite, or sign, as to the Sacrament of Penance, is the sensible ab-

Solution of a Priest. The promise of grace appears by the words of Christ Ioan. 20. *Whose sinnes you shall forgive they are forgiven them*; and the inslirution of Christ is expres'd in the precedent words of the same Chapter. *As my Father sent me, so send I you.* Wherefore the ancient Fathers treating of sacramentall Penance in order to such, as are baptized, teach that Christ giues power vnto a Priest to remit thereby euen occult sinnes; in consequence of which they appropriate to Penance the name of a Sacrament, as much as to baptism. Tertull. l. de prescript. aduersus Hæret. Ambros. l. de poenit. c. 7. and S. Austin l. 5. hom. c. 5. compareth this Sacrament ministred by a Priest to the raising vp of Lazarus by Christ, and to the vntying of his cords by the Apostles.

*vnto remission of sins committed after baptism; and therefore named \* the second spirituall board, or plank of a soules spirituall wrack.* Grace giuen by baptism restoreth sanctity, that Originall sin tooke away: grace receiued through Penance recouereth that sanctity, being lost again through actuall sin. A Christians life on earth is a warfare against flesh, and blood: against principalities: against powers: against worldly Governours the Princes of the darknesse of this world, and against all spirituall wickednesses, which are the assaults of the deuill. And for as much as humane nature is infirm, and the power of this aduersary great, it is impossible for any whomsoever to escape vnwounded without armour of extraordinary protection: In regard whereof Christ hath

\* Hieron. ad Demetr. vocat Sacramentum poenitentia secundam tabulam post naufragium.

provided a soueraigne remedy, as an effectuall cure for all the personall wounds; a christian might receiue in this warfare exercised after baptism: and this is the Sacrament of Penance instituted by Christ himselfe (b) Io. 20. when he said to his Apostles. *Receiue the holy Ghost: whosoers sins ye shall remit, they are remitted: and whosoers sins ye shall retain they are retained.* Although Christ alone had the \* key of Dauid, which openeth, and no man shutteth, and shutteth, and no man openeth (Apocal. 30.) as to supream excellency, and power of remitting, and retaining sins, being enabled in vertue of his diuinity to open to, and shut against sinners the kingdome of Heauen without help of a Sacrament: neuertheless the same power as to participation and outward Ministry therof be communicated to his said Apostles, and their successors in priestly function.

\* Apoc. 3.  
qui habet  
clauem Da-  
uid &c.

(b) Christ Mat. 18. saying to his Apostles. *Whatsoener ye shall binde on earth, shall be bound in Heauen; and whatsoener ye shall loose on earth shall be loosed in Heauen,* only promised them, and their successors in Priestly function authoritie, and power to forgiue sinnes, and inuested them in it, Ioan. 20. saying vnto them. *Receiue the holy Ghost: whose sinnes you shall forgiue are forgiuen them.* Neither hath Christ left less power vnto Priests to loose, then to binde, as S. Ambrose asserted against Nouatianus, who taught that Priests had power to bind, but not to loose.

function, committing to them the Word of reconciliation 1. Cor. 5. That is to say the \* word of sacramentall power implied in the form of sacramentall absolution yzt: *I absolve thee*: which ioyned to the elements, contrition, confession, and actuall satisfaction makes the Sacrament of Penance, these acts being the materiall parts therof. And although Christ did not appoint this form in express tearmes: neuertheless, for as much, as he instituted this Sacrament (c) after the similitude of an outward iudicatory Court, or Tribunall ( wherein the penitent acts the accused, and the witnesses too; and the Priest supplies the part

\* Aug. accedis verbū ad elementum & fit Sacramentum. Elementum, seu materia proxima Sacramenti poenitentia est confessio & contritio.

(c) Great is the dignity of a Priest, saith S. Chrysostome hom. 85. in Joan. For whose sinnes they shall remit are remitted to them: and hom. 5. de verbis Isa. Vidi Dominum. Speaking of the Sacrament of Penance writeth thus. Heauen takes from the earth chief power: for the Iudge sitteth in earth, our lord followv's the servants: and whatsoeuer he shall judge here below, God approv's above. By the judge that sitteth in earth is meant a Priest, whose judgment, or sentence goes before, and the sentence of God comes after. In consequence of which, seeing that a sentence meer declaratory cannot goe before, but of necessity must follow, it is evident, that a Priest sacramentally absolving a penitent is a judge taken in the proper sense; wherefore S. Cyprian Epif. 73. ad Iubaian. S. Ambrose lapsis de poenit. c. 1. & 2. S. Austin l. 2. con. Epif. parmeni. c. 11. and S. Chrysostome l. 3. de Sacerdot. expound the particles ( *whose sinnes ye shall forgive* ) of power and authority giuen vnto the Apostles, as judges in order to remitting of sinnes.

\* 1. Cor. 5.  
ubi dixisset  
Apostol. 11  
dedit nobis  
ministerium  
reconciliatio-  
nis, subiun-  
git: pro  
Christo ergo  
legatione fun-  
gimur, id est.  
Sacerdotes  
succedunt in  
munus, seu  
ministerium  
reconcilia-  
tionis eo mo-  
do, quo Chri-  
stus reconci-  
liavit homi-  
nes Deo, re-  
mittendo pec-  
cata eorum,  
ut constat  
ex citata  
Textu. Et  
Chrysost. hom.  
11. in illam  
2. Epist. Pau-  
li, sic scribit:  
quod igitur  
pro Christo legatione fungimur, idem est, ac si dixisset, Christi vi-  
ce, nos enim ipsius muneri successimus.

part of the (d) judge in the room of Christ it is evidence enough to proue it. As in an outward Court of iustice the judg giueth sentence, and thereby absolueth, or condemneth the accused. So Christ did thinke fit, that a Priest, as lawfull judg should pronounce senten- ce of absolution, vnto remission of sins committed after baptism for Christ in saying *Whoso euers sins ye shall remit are re- mitted*: substituted the Apostles \* his spe- ciall Legats to reconcile sinners to God: neither is it of necessity required to the forme of a Sacrament, that it be expres- ly set down in holy scripture: the vni- uersall tradition of the Church being testi- mony enough to proue it: and euen Caluiniſts, and sundry other sectaries doe vse in baptism the words: *I baptise thee*; for which they cannot alledge any scripture-evidence. Besides Calvin in his fourth book of institutions chapter 3. 5. 6. treating of imposition of hands exercised in the ordination of Church- minister's, deriuech that ceremony from Church.

(d) The Council of Trent declares, that no man can be resto- red by the Sacrament of Penance to that sanctity, and integrity, which he receiue'd by baptism without bitter tears, and painfull labours.

Church tradition, and practice only, and confesseth withall, that it ought to be counted in lieu of a precept. By the premises plainly appears that Christ Io. 2. did not giue to the Apostles, and their successors in the function of Priesthood power, and authority only to preach remission of sins: because the form of speech, and circumstances of that action therein expressed doe evidently demonstrate, that Christ both spoke and meant of a new power, that he had not conferred before his passion: but Christ afore his Resurrection inuested his Apostles with power to preach remission of sins *Mat. 10. as ye goe, saying the kingdom of Heaven is at hand*: which words euen Calvin in his euangelicall Harmony doth interpret of preaching saluation through remission of sins. Wherefore S. Chrysostom hom. 85. explaining that passage of S. Iohn compareth the collation of the power, that Christ there bestowed on the Apostles, to the authority given to officers of a temporall Prince, wherby they are enabled to imprison, or deliuer out of prison such, as be accused of transgressing his lawes, and addeth withall these expresse words: *Great dignity of Priest's, whosoeneers*  
sins,



7  
 sins, sayes he, (Christ) ye shall remit are remitted. Again power to preach the Gospell to all nations was given to the Apostles Mat. 28. as a distinct office from the power, that Christ conferred on them Io. 20. as plainly will appeare to any rationally, and iudicious man, that shall consider both Texts together with the circumstances therein expressed. Neither did Christ confer vpon his Apostles and their successors power only to declare remission of sins: since he did not say Io. 20. *Whosoever sins ye shall declare remitted, are remitted: but whosoever sins, ye shall remit.* Besides these words *ye shall remit*, ought to be interpreted in the same sense, as those others: *are remitted.* For otherwise the form of Christ's speech had been extream improper, in regard, that both of them: *shall be remitted; and are remitted* be vttered in one, and the same sentence. But the latter particles, viz, (are remitted:) doe not signify meer declaration of remission of sins (for so Christ's words would carry this sense *Whosoever sins ye shall declare to be remitted are declared to be remitted*, and consequently since such a declaration is speculative only, and not practically effecting nothing in order to remission of sins: a man, to whom such a declaration

is intimated shall remain in sin, as much after, as before. Again Christ after he inuested the Apostles, and consequently their successors with the power mentioned Jo. 20. said to them: *as my Father sent me: so I send you*: but Christ was sent by his Father endued with power to remit sins indeed, and not to declare remission only. Wherefore Mat. 9. that ye may know, saith Christ, the son of man hath authority in earth to forgive sins &c. Whereby it is plainly evident that he sent his Apostles inuested with power to remit sins giuing vnto them the ministry of reconciliation 2. Cor. 5. Furthermore by the premises is plain that penance is not \* a meer remembrance of baptism receiued afore; and indeed setting aside \* voluntary acts of corporall affliction, and inward contrition together with a full purpose of amendment, the meer Sacrament of penance hath not power enough to restore the integrity, and newneiss of life got by baptism, and lost through actuall sin. Again penance hath all requisits necessary to a Sacrament viz. sensible Rites, promise of grace, and the institution of Christ, as by the premises appear's, so that together with baptism, it makes two Sacraments

\* Aug. l. 2. de adulterinis coniugijs c. 26. distinguuit baptismum a poenitentia. Si inquit, à Cathecumeno factum, scilicet uxoricidium, baptismo abluatur, si à baptizato, poenitentia, & reconciliatio.

\* Trident. dicit nos per poenitentia Sacramentū sine magnis nostris floribus & laboribus ad nouitatem, & integritatē, quam per baptismum adepti eramus, peruenire non posse.

ments of the new law, and may often (e) be reiterated: but baptism cannot. For it is impossible, that they, who are once lightned, if they fall away can be renewed again to penance. *Hebr. 6.* where the particle lightned doth signify baptized according to the interpretation of primitive Fathers, who also doe name baptism a light, and consequently the words (*impossible to be renewed again to penance*) beate this meaning, vizt: (*Impossible to be baptized again*) for the particle (*Again*) doth import a repetition of what was meant afore by the words (*lightened*) and indeed otherwise the particle (*once*) had been impertinent and inserted to no purpose at all: since (*once*) and (*Again*) put in the same period, or sentence ought to relate to one, and the same thing: and therefore seeing that by the first place baptism is understood, the Apostles doubtless by the latter meant baptism too. This cited scripture *Hebr. 6.* the \* Nouatians made the ground

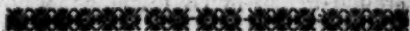
\* Nouatiani  
prætextu  
disciplina  
Ecclesiastica  
lapsi ad Ec-  
clesiam red-  
ditum per  
pœnitentiam  
negarunt, ex  
qua hæresi  
multarum  
animarum  
interitus se-  
cutus est.

(e) The ancient Fathers S. Cyprian Epif. 52. S. Ambrose in 2. Cor. 5. S. Austin con. Epif. parmeni: affirme that the Sacrament of Penance may be oft reiterated, and it is an article of christian faith grounded on the words of Christ *Luc. 17. Mat. 18.* where he bid's his Apostles to remit finnes, as often, as through humane frailty they are committed, which is meant in order to such onely, as are sorry to haue sinned: for without true sorrow remission cannot be obtain'd.

ground of their heresy teaching that no man falling into mortall sin after baptism could rise again by penance vnto iustification: and Calvin therein growndeth his heresy impiously asserting, that it is impossible for any one, that deserteth his faith entirely, and becometh an apostate to be renewed again by penance vnto remission of his sins, thereby denying God's generall mercy: and so proud contentious men, that follow only the meer words of scripture together with their own sense without respect of the Churches judgment, and interpretation of ancient Fathers (after which euery scripture ought to be expounded) plunge themselves into damnable errors.

CHAR.





## CHAR. XI.

OF

## CONTRITION

## THE CONTENTS.

Two kinds of contrition; the one perfect, the other imperfect: perfect contrition, which is formerly, or includeth a formall act of charity (whereby God in regard of his infinit goodnesse, and supream excellency is preferred before all earthly enjoyments, and sin detested) was of absolute necessity before the establishing of the law of Christ: imperfect contrition called attrition (whereby a sinner detesteth his sin, because of the deformity thereof, or feare of everlasting punishment) joynt to the Sacrament of penance equalleth perfect contrition, as to the effect thereof: if perfect contrition were of absolute necessity in the new law: christians should be in a worse condition then were the Iewes vnder the old law: Those which assert absolute necessity of perfect contrition at all tymes in the law of Christ prejudice christian faith.

• *Trident.*  
desinit contritionē per  
dolorem animae: est autem contritio actus voluntatis non appetitus sensitivi.

Contrition is <sup>a</sup> bitter grieve, and detestation, that a penitent sinner voluntarily conceives to the punishing of his sin, as an offence against God, together with a full purpose

pose to confess, satisfy, and neuer to sin again: As the innate heat of new wine put into a close vessel makes to boile the whole substance therof, and thereby purgeth out the dregs: so the fire of contrition kindled in a penitent soul, makes it seeth in teares of bitter sorrow \* wherby the filth, and vncleanesse of sin together with the ill affection inclining thereto, purge away. As the heate of the sun doth disperse the black clouds, which obstruct its brightnesse: so the warmness of a contrite heart dissipates sins, which are the dark clouds obstructing the light therof. But there (a) be two kinds of contrition the one perfect, in as much as a penitent sinner grieueth for, and detesteth his sin in regard precisely, that he loueth God with all his heart: that is, maketh Gods own goodness the chief motiue of his loue, and in respect therof preferreth him before all earthly enjoyments: The other is imper-

\* Psal. 50. cor  
contritum &  
humiliatum  
Deus nō def-  
piciet: &  
proinde pec-  
cator eliciens  
contritionem  
perfectam  
Deo reconcili-  
atur.

K                      fe&

(a) Loue that proceed's from the motiue of charity precisely, is perfect and called *Amor amicitia*: the loue of friendship, which imports remission of sinns. Loue that comes of the motiue of Gods iustice, or feare of him; is named *Amor benevolentia*, loue of good will, which is imperfect. An example of remission of sinnes by perfect loue; or perfect contrition (which includes perfect loue) without the Sacrament of penance is set down. Deut. 4. *If thou seek our lord God, thou shalt finde him, if thou seke him with all thine heart, and with all thy soul.*

fect, and by vsage of speech named *Attrition* proceeding from a motiue far inferior to that of a full loue to God. For example: a sinner conceiueth an act of imperfect contrition, or attrition, when he grieueth to haue sinned, and purposeth amendmēt in regard meerly of the deformity of sin, which is it's formall essence; or feare of eternall fire, which is the proper effect therof, if mortall.

Perfect contrition was of absolute necessity vnto remission of sins in all times before the establishment of the new law. No man euen in the old, law did finde God, that did not seek him with all his heart, and with full tribulation of his soul *Deut. 8.* (which imports perfect contrition) notwithstanding the Sacraments, and sacrifices thereof, they being poor beggerly elements, and no effectuall instrumēt of grace, and life. Yet in the new law of Christ, which is not a law of bondage, but of grace: not of beggery, but of plenty, and consequently abounding with sauing priuiledges, and prerogatiues aboue the other, by diuine dispensation attrition, (*b*) that of it self is not sufficient enough

(*b*) The Conncil of Trent sess. 14. declar's, that imperfect contrition, called attrition, though it be grounded in the feare

of Hell, or in a serious reflexion on the deformity of sin: never-  
theless if it exclude an affection to sinning is *Donum Dei*, a gift of  
God, and a motion of the holy Ghost. And notwithstanding,  
saith the Council; that attrition of it selfe cannot bring a sinner  
vnto iustification of life, however in the Sacrament of Penance  
it disposeth him thereto: whereby evidently appears, that attri-  
tion is not the same disposition sepeate from, that it is ioyned vn-  
to the Sacrament: in consequence of which, the meaning of the  
Council is, that seeing it is a remote disposition vnto iustification  
without sacramentall penance, ioyned thereto, is made an imme-  
diate disposition, that of necessity procures iustifying grace.

enough to bring a sinner vnto iustifica-  
tion of life ioyned to, and supported by  
the Sacrament of penance, is an effe-  
ctual expedient for the obtaining it:  
and indeed Christians vnder the new  
law were in a worse condition, then the  
Israelites vnder the old law, if beside  
perfect contrition God should exact of  
them, as a necessary requisit to remission  
of sins, Confession, since he required  
of the Israelites perfect contrition on-  
ly *Deut. 4*. Wherefore that the trouble  
implied in confession of sins, might be  
compensed by taking away the absolute  
necessity of bearing the other burthen  
implied in perfect Contrition, Christ  
hath so instituted the Sacrament of pe-  
nance in his new law, that as water,  
which albeit according to its own natu-  
rall propriety hath nothing of heate,



yet made hot with fire, can produce heat; so Attrition, which though in order to it's owne vertue, is no effectuall instrument of grace to the quickning a dead soul, howeuer together with the help of the Sacrament can deliuer out of the iawes of death, and restore it to newnesse of life. Again if perfect Contrition were of absolute necessity penance ought not to lay claime \* to the Title of *Sacramentum mortuorum*: that is, Christ did not institute it for an effectuall help of such, (c) as are dead in sin: because it would presuppose allwayes the remission therof, perfect Contrition including a full loue of God, which is inconsistent with deadly sin: and therby would plainly follow, that the sacramentall Absolution of a Priest were a meer declaration of sins remitted afore: In consequence of which sacramentall penance should not produce the effect, which it signifyes: to wit remission of sins, which is contrary to the nature

(d) of

\* *Poenitentia est Sacramentum mortuorum, nam id ad quod est primo, & per se institutum, est prima gratia sanctificans, seu hominem baptizatum in peccata lapsum reconciliare. Ita docet Trid. sess. 14. can. 1.*

(c) The chiefe effect of sacramentall penance is to reconcile vnto God such as haue sinned after their baptism, and because mortall sin is the death of the soul, sacramentall penance that is specially instituted to confer the first sanctifying grace vnto remitting of deadly offences, is called *SACRAMENTUM MORTUORUM*, a Sacrament of the dead,

(4) of the Sacraments of the new law, they being by vertue of their institution practicall Rites, or signes for the effecting of sanctifying grace, which indeed they signifie: and to say, that perfect contrition includeth a desire of the Sacrament of penance, hath nothing of weight with it, to weaken this catholick doctrine. For if perfect contrition together with the said desire shall allwaies be necessarily required vnto remission of sins, and that, before the outward working of the Sacrament, it is evidently plain, that the grace, whereby a sinner is iustified, ought neuer to be counted the product of the said Sacraments immediate working: which inference, if it were granted, would prejudice catholick faith, it teaching that the Sacraments of the new law in vertue of their institution do confer

K 3                      san.

(4) It is an Article of catholick faith, that the Sacraments of the new law produce sanctifying grace *ex opere operato*, that is, by the efficacy of their working after the manner of naturall causes, which employe their whole actiuitie while they worke, so that the Sacrament of penance produces *ex opere operato*, a greater, or lesser measure of grace according to the greater, or lesser dispositions of those, which receiue it. As to the form of speaking *ex opere operato*, taken in the passive signification, it is ancient; Pope Innocentius the third, vsed it, and the catholick Church in the Council of Trent receiued it, which makes it a matter of faith.

sanctifying grace *ex opere operato*, that is, through their own outward immediate working, and efficacy. For example the outward sensible washing of water in baptism, together with the outward sensible uttering of certaine words: vizt; *I baptise thee*: doe actually produce grace, and life, if no impediment interuene, being sensible actions instituted by Christ himselfe for that intent, and purpose: wherby is clearly manifest again, that if \*perfect contrition proceeding from a full loue of God (which is inconsistent with deadly sin) were of absolute necessity at all times, the Sacrament of penance at no tyme should produce sanctifying grace by it's own outward working, and efficacy: because it would allwaies be prevented by perfect contrition, which is *opus operantis* onely, that is to say, an action or working of a penitent sinner through an actuall motion of the Holy Ghost, which of necessity would bring with it sanctifying grace before the sacramentall absolution and consequently before the perfecting of the Sacrament of penance, sacramentall absolution being the sole form thereof. Wherefore though contrition, as it doth abstract from perfect,

\* *Facultas  
Parisiensis  
An. 1638. die  
Iulij 1. nota-  
uit censura  
hanc proposi-  
tionē: Attriti-  
onē de pec-  
catis insuffi-  
cientem esse  
pro accipienda  
remissione  
peccatorū in  
Sacramento  
pœnitentiæ,  
contritionem  
ex perfectâ  
charitate ad  
id necessariā  
esse cum hac  
altera propo-  
sitione ex  
priori sequē-  
te: Absolu-  
tionem Sa-  
cramentalem  
nihil aliud  
esse quā de-  
clarationem  
iuridicam  
peccati iam  
remissi.*

fect, and imperfect, be an essentiall part of the Sacrament of penance: yet perfect contrition is not, because imperfect contrition, or attrition, as it is a supernaturall motion of God ioyned to the Sacrament, (e) is a sufficient disposition vnto the obtaining remission of sins: in so much that a penitent, who is attrite only in vertue of the Sacrament, is \* made contrite that is, is enabled to receiue grace of iustification, which is the proper effect of perfect contrition. Wherefore a meer act of attrition founded \* either in hope of eternall life, or in feare of eternall death, or in abhorrence of sin in respect of it's filthinesse, being by the power of the Sacrament inuested with the power of perfect contrition draweth from the heart of a pe-

K 4

nitent

\* Est axioma apud Theologos. Attritus per Sacramentum fit contritus  
\* Isaia 26. oculi Domini super metuentes eum, in timore tuo Domine concipimus, parituri sumus, & peperimus spiritum salutis. Es Aug. ser. i. timor qui concipit penitentiam, parit compunctionem cordis, quae importat remissionem peccati.

(e) S. Austin l. de Catech. rudibus cap. 17. expressly affirm's, that attrition, which through speciall assistance of diuine grace is procur'd by the feare of Hell, or by a desire of eternall life ioyn'd to the Sacrament of Baptism is a sufficient expedient vnto obtaining remission of deadly finnes in order to those, which are grown vp to full yeares of discretion. But if attrition be a sufficient disposition to procure sanctifying grace in the Sacrament of baptism, it must likewise be a sufficient disposition vnto producing the same effect in the Sacrament of penance, being there is full parity between the one, and the other Sacrament, for both baptism, and penance haue power by their institution to confer the first sanctifying grace vnto remitting of mortall finnes, and therefore be named SACRAMENTA MORTUORUM, Sacraments of the dead.

nitent the poyson of sin : and as physick doth first afflict, and afterward heale a diseased body : so attrition made a soueraign medecine in vertue of the Sacrament doth first trouble a soul sick of sin with bitternesse of grief, and afterward worketh a perfect cure on it. So that a sinner is truly reconciled to God, that for feare of his iustice detesteth sin, and turneth to penance (f) confessing against himselfe his wickedness together with a full purpose to make him a new heart, and a new spirit for the future, casting away all affection to his former transgressions: and truly t'is impossible for a sinner to put on the new \* without putting of the old man with his workes : he must for sake the old wayes of death, if he will enter into newnesse of life. Howeuer acts of sorrow, and detestation in order to sin, euen ioyned to the Sacrament are drie,

\* *Aug. trac. de penitentia: nemo suo libero arbitrio potest inchoare nouam vitam nisi de priori se poeniteat. huc spectat illud Ezech. c. 18. si impius e-*

*gerit penitentiam ab omnibus peccatis suis, quæ operatus est, omnium iniquitatum eius non recordabor, & hæc est prudentia leonis, qui ne inueniatur à venatoribus cauda sua vestigia operis.*

(f) According to S. Austin ser. 10. de tempore, to confesse, and not to abstain from sin, is rather to excuse our faults, then to amende them, neither are our soul's heal'd thereby. Wherefore the holy scriptures commande sinners to cast from them their iniquities, and neuer to returne to them again. Iohn. 5. Behold thou art made whole: sinne no more, lest a worse thing come vnto thee. And Iohn. 8. goe, and sinne no more.

vnlesse they be moystned \* with teares, which in as much, as they flow from a heart truly penitent be Gods speciall delight, (z) the Angells wine: and yndoubted tokens of a sinners renewed allian- ce with Heauen. Philo the prime Histo- rian among the Iewes, relateth that Da- uid, and Ionathas did so passionatly lo- ue each other, that at one tyme in their reciprocall embraces they shed tears in such plenteous measure, that they were receiued in vessels, and re- serued as pledges of that vehement freindship mutually expressed. The hearty teares of a penitent sinner hea- uenly Angells receiue, preserue, and of- fer as the gratefulest libations to God, witnessing thereby, that he hath cast a- way from him all his transgressions, and made him a new heart, and a new spirit: and indeed no repentance, that doth not bring with it newness of life is of any value, or consequence as to eternall blessednesse. Antiochus 2. Machab. 9. although he came to the knowledg of his own infirmity, lest of his great pri- de,

\* Psal. 6. la-  
uo per singu-  
las noctes le-  
trum meum  
lacrymis &  
Psal. 118. ab  
oculis meis  
fluxerunt  
magni aquae  
risali, quia  
non custodie-  
runt legem  
tuam.

(z) According to S. Gregory tears shed for our finnes pre- cure diuine mercy, and according to S. Bernard the tear's of a Penitent soule are Angels wine, which reioyce ouer a sinner doing penance.

de, detested the wickedness, that he had committed in the holy Temple of Ierusalem, and prayed also vnto God: neuertheless found no mercy vnto iustification of life: because his repentance proceeded from naturall \* motives precisely. For he did not cast away from him the thoughts of sins in regard they were offences to God; but in respect they were punishments to himselfe. In like manner Esau found no place to penance though he sought with teares, Heb. 12, because he did not weepe for his sins, wherby he had offended God: but for the loss of his Father Isaacks blessing, that by a diuine ordinance was annexed to his Birth right which he had sold afore, for one portion of meate. Besid's his heart was full of enuy, and malice against his brother Iacob, whose death he had threatned, Gen. 27.

A sinner that will finde place to penance, and blessing to inheritance, ought to behold his wayes \* in the valley of humiltey and know what he hath done, call to his remembrance the dayes of his life, that are passed, thinke \* how terrible it is to fall into the hands of the liuing God, consider how \* euill a thing, and bitter it is to for-

\* S. Thomas  
ait, actum  
penitentia.  
quem exer-  
cui Antio-  
chus fuisse  
ex motiua  
pure natu-  
rali.

\* Vide vias  
tuas in con-  
ualle, scito  
quid feceris.  
Jerem. 2.  
\* Hab. 10.  
horrendum  
est incidere  
in manus  
Domini vi-  
uentis.

\* Jerem. 2.  
scito, & vi-  
de, quia ma-  
lum est &  
amarum re-  
liquisse Do-  
minum Deum  
suum.

forlake his Creatour, and thereby in  
vertue of an humble, and contrite heart  
to cast away from him the serpent in his  
bosome, the poyson in his stomack, the  
thiefe in his house: that is, deadly sin,  
which keeps away from him wrong-  
fully the place to penance, and the  
blessing to the inheritance of Heaven.

CHAR.





CHAR. XIJ.  
OF  
CONFESSION  
THE CONTENTS.

It is not enough that a sinner confess his finnes to God with his heart, vnless he tell them to a Priest with his mouth also, that is the Minister of Christ, to whom the word of reconciliation is committed *Mat. 20.* As secret auricular, so intire perfect confession, and likewise the seale, or obligation to keepe secret what in secret is sacramentally confessed, lie claim to a diuine precept: according to the practice of some primitive Churches publick confession of publick finnes were enioyn'd, as satisfactory penances vnto humbling publick sinners; the Church of God haith had vnto publick confessions for iust reasons: those hazard their soul's, which defer sacramentall confession of their finnes, till grieuous sicknes seize on them.

**C**onfession is an outward act of penance, wherby a penitent sinner humbly accuseth himself of himself, telling his own sins in the eare of a Priest (inuested with power of iurisdiction) to the end he may obtain full remission

*Char. XII. of Confession. 139*

*mission thereof in vertue of his absolution.*  
 Christ when he instituted the Sacrament of penance *Iohn. 20.* wherein he conferred on his Apostles, and their successors in priestly function, authority to absolve from sins committed after baptism, enioyned also sacramentall confession: for by the words set down *Jo. 20.* plainly appears, that Christ euen then instituted an inward tribunall in order to remission of sinnes: and constituted Priest's the spirituall Iudges therein: wherefore, as in an outward Court of Iustice, a person arraigned cannot be absolved, or punished by a temporall Iudge legally, vnless he hath the hearing of his cause: so a Priest, to whom the keys of authority are giuen, as to the opening, or shutting the gates of Heauen, cannot open to, or shut against a sinner iuridically, whose sins he hath no knowledge of: (\*) and consequently confession is of diuine right, and an essentiall part of the Sacrament of penance: neither matters it, that  
 Christ

*• Proverb.  
 11. Iustitias  
 casus non  
 absolvit: et  
 iustitia.*

(\*) The Council of Trent sess. 14. c. 6. & 7. as likewise others more ancient, namely, Lateran. sub Innocent. 3. Constantin. &c. have defined the necessity of sacramentall confession, as to mortall sinnes committed after baptism. And indeed veniall sinnes importe no such necessity, because the Sacrament of penance hath nothing of power to retaine them.

Christ pardoned the finnes of S. Mary Magdalen, and others, of whome he exacted no confession: for he, that searcheth the heart, knoweth exactly the state, and condition of the spirit, albeit nothing be outwardly expressed. However now the Sacrament of penance being instituted after the similitude of an outward Court of Iustice, wherein the penitent supplieth the part of the person accused, and the Priest of the Iudg in the room of Christ, sacramental confession is of absolute necessity for the remission of mortall finnes committed after baptism: (b) It is not enough, that a sinner confesse his sins to God with his heart, vnless he shall tell them also with his mouth vnto a Priest, who is the Minister of Christ, to whom is committed \*dispensation of the mysteries of God, together with the word of reconciliation. A penitent, that out of the

*\* S. Basil. in  
Regulis bre-  
uioribus in-  
terrog. 228.  
necessario,  
inquit, ijs  
peccata ape-  
rire debent,  
quibus cre-  
dita est dis-  
pensatio my-  
steriorum  
Dei, (qua  
habetur 1.  
Cor. 4.)*

(b) According to S. Austin l. 65. hom. 49. c. 3. if to confess our finnes to God priuately, were sufficient vnto the remission of them, without cause it is said, *whatsoeuer yee shall loose in Earth, shall be loosed in Heauen &c.* and in *vain the keyes are giuen to the Church of God*: and thereby, as this great Doctour obserues, we should frustrate the holy Euangell, we should frustrate Christ's own words, promising to our ielues, what he denyeth. And according to S. Basil in *regulis breuioribus interrog. 288.* there is a necessity of confessing our finnes to those, *which are dispensers of the mysteries of God.*

the tribunall of Priests seek absolution from his sins; deceives himself: for it is not said in vaine *Whatsoever yee shall loose upon earth, shall be loosed in Heaven*: nor the keys of authority in order to the forgiving of sin's are given in vaine to the Church of God; which would proue a necessary consequence, if the antecedent were granted. For the Sacrament of penance, which Christ instituted for the pardening of sins would not be v<sup>e</sup>full a ior, if sin's might be pardoned without it.

In the primitiue times two kind's of confession were in practice: the one publick, the other secret, in reference to two kind's of offences: the one openly, the other in secret committed: and the primitiue Bishops in their seuerall Dioceses respectiueley deputed certain speciall Priests for hearing the confessions of such, (c) as had openly sinned to the disedifying of other belieuers: whence they named them *Penitentiaries*, and those

(c) According to Orig. in hom. 2. in psal. 37. S. Cyprian l. de lapsis, and Tertull. l. de poenit. c. 9. Confession of publick sinnes was publick in the primitiue Church, and publick penitent's had a place in the Church a part from the rest of the fairfull, whose sinnes were not publick, as attest Tertull. and S. Cyprian.

se so sinning, *Penitents* and for distinction sake allotted them places in their Churches apart from the rest of their flocke; yet now by vsage of speech the name of penitents is appropriated to all sinners joynt and seperat, that confesse their sins to any Priest lawfully ordaind, and approu'd. Howeu'r euen those publick offenders did confesse their publick, together with their secret offences vnto the penitentiary Priests secretly, (\*) secret confession importing a diuine precept in order to both kinds of sins; entire confession being an essentiall part of the Sacrament of penance: and publick confession, that was made in an open assembly was a meer iniunction, as to satisfaction, inflicted by the said Penitentiaries, to whom power was giuen by their Bishops to impose publick confession of sundry publick sin's;

as

(\*) Secret confession made to a Priest is no humane institution, but a diuine institution. Concil. Trid. sess. 14. c. 6. and S. Chrysostom. hom. in Gen. de Lazaro, names secret confession made to a Priest; confession made to God himselfe, because a Priest is Christ's Vicar, or substitute, and Iudge appointed by Christ vnto loosing, and binding, who is chief principall cause; that work's in euery Sacrament: for example a Priest that ministereth Baptism, though he truly baptizes, neuertheless Christ specially is said to baptise according to the holy Euangelist *Hic (Christus) est qui baptizat*. This is he (Christ) that baptiseth.

as in prudence they should thinke it expedient for the humbling of publick sinners, and thereby vnto terrefying, and edifying of others. Yet in this, and many ages before, publick confession together with Penitentiary Priest's in order to the practice mentioned, are laid aside. \* Nectarius Patriarch of Constantinople in respect of great inconueniences occasioned thereby annulled both: they being Church-additions only, ioyned to the diuine precept of sacramentall confession: and S. Chrysostome, that succeeded Nectarius, approved his proceeding therein, iudging it vnreasonable, and too heauy a burthen for sinners to confess vnto men, & at might reproach them for their sins, as be such, as are no Priests, and consequently such, as are not concerned in the seal of sacramentall confession \* which is an obligation not to reueale, what is confessed sacramentally, the precept therof being of diuine right: and wheras it includes a negation after the manner of meer negatiue precepts, for example, *Thou shalt not commit adultery, thou shalt not tell a lie*, which be binding without exception: the seale of sacramentall confession ought not to

\* *Socrates qui narrat factum nectarij, ait, eum tantum fuisse quod Episcopi Ecclesiarum adiunxerant Canonis (id est, precepto diuino confitendi) propter heresim Nouatianorum.*

\* *Obligatio sigilli nascitur ex omni & sola confessione Sacramentali, id est, quae suscipitur animo subijciendi peccata clauibus Ecclesiae.*

be broke in any case whatlocuer : again as confession in secret , in order to the Sacrament of penance hath it's institution, and command from Christ : and as the seale of sacramentall confession hath institution, and command from Christ also: (e) so integrity, as to confessing of sins committed after baptism hath it's institution, and command from Christ, in order to a Christian, that will confess vnto full remission therof : in so much, that sacramentall confession of necessity must be perfect, entire, and vndiuided in order to all mortall sins, which occur to a Penitent's memory after sufficient examination of his conscience : for that thing is a necessary requisite to sacramentall confession, which if it were omitted, the Priests absolution would be in-vaine, and of no effect, or purpose : and a Priest's absolution is of no value without integrity of confession in order to all mortall sins, which occur to a Penitents memory after a serious examination of his conscience, not confessed afore, because one mortall sin  
con-

(e) The necessity of whole and entire confession evidently appears by sundry generall Councils. Namely Latera. cap. omnia v. riuſque ſexus. Flor. in Decreto Eugenij, & Trident. ſeſſ. 14. cap. 5.

confessed apart, from another mortall alike, cannot be pardoned. Wherefore it is not enough, as to the integrity of sacramentall confession to confess (wittingly) one mortall sin vnconfessed afore sacramentally, to one Priest, and another mortall alike to another Priest: but all mortall sins, ioynt, and seperate ought to be confessed to one, and the same Priest, together with the \* circumstances that bring with them a new mortall malice to the making of a distinct sin; for example, it is not enough for a man, that hath robbed a Church to confess, that he hath committed theft; because that circumstance import's a new, and distinct sin; integrity of sacramentall confession being inconsistent with voluntary omission of any one mortall sinne. And for as much as a penitent cannot procure integrity of confession without \* a due inspection ouer his conscience, (f) it is expedient for

L 2 him

\* Trident.  
sess. 14. docet  
eaa circum-  
stantias in  
confessione  
explicandas  
esse, qua  
speciem pec-  
cati mutant,  
quibus ver-  
bis damnat  
nonnullos ha-  
reticos asse-  
rentes cir-  
cumstantias  
peccatorum  
fuisse ab o-  
tiosis homi-  
nibus exco-  
gitatas.

\* Eccles. 18.  
ante iudiciũ  
interroga te  
ipsum, & in  
conspectu  
Domini im-  
pneties propi-  
tiationem.

(f) S. Athanas. (in illud Euangelij, profecti in Pagum) writeth thus 1. let us examine our selues whether our fetters be loos'd, whereby he requires inspection into our consciences before we come to confession. 2. in case, saith he, the cord's of sin, that tie vs fast be not loos'd already, we must deliuer our selues vp to the Disciples of Jesus (that is, we must confess our finnes to a Priest) for they are those, that can loose our cords by the power which they haue receiud from our sauiour Jesus, who said.



*What soeuer yee shall binde on Earth, shall be bound in Heauen, and what soeuer yee shall loose on Earth, shall be loos'd in Heauen; in consequence of which Priests haue power to absolue iuridically, as true Iudges in the Sacrament of penance.*

\* *Aug. de  
penitent.  
confessio est  
salus ani-  
marum, dis-  
sipatrix vi-  
riorum, ex-  
pugnatrix  
demonum:  
quid plura  
obstruit os  
infern. &  
paradis  
portas ape-  
rit.*

him to call to his remembrance the howers of his life, that are passed, especially since his last confession, what businesses he hath managed, what persons he hath haunted, and what sins he is inclined to most. As a prudent Physician, that vndertak's the cure of a diseased body, giues preparatiues to the loosening, or stirring vp of ill humours, that are cause of the disease, before he applies soueraign physick to the purging of them away, wherby the cure is done: so a discreet penitent in the cure of a sick soul prepares his conscience by examination, vnto the remouall of malignant humours of sins, which are the cause of it's sickness, before he applies the remedy \* of sacramentall confession to purge out the leauen thereof, wherby he is cured. For as a wounded body, cannot be healed, while the arrow, that gaue the wound, continues therein: so neither a wounded soul can be cured, while sin remaines, that wounded it. Wherfore as an impostume, that breaks not outwardly caueth

cor-

corporall death: so sin's that stay within the soul \* vnconfessed, cause eternall death. Whereby euidently appears, the greatnes of the hazard, that sinners run which (g) defer confession of their sins, till great sickness sieze on them: and such be like vnto malefactors, that confesse their wickednes at the gallowes, when they can sin no more, being deprived of further opportunity to sinne, so that their sins do rather leaue them, then they their sins. Besides this kinde of slow-negligent penitents seldome confesse vnto iustification of life retaining for the most part an affection to their former transgressions; in consequence of which, they die in their wickednesse: for loue to, and remission of sin, are inconsistent together. Furthermore, as a man, that is afflicted with many grieuous wounds cannot performe any hard work; so a penitent oppressed with many deadly sins, together with violent sickness, cannot stand against the difficult assaultes of the deuill.

\* S. Aug. qui  
inconfessus  
latus, inconfessus  
condemnaberis.

\* Psalm. 14.  
dereliquis  
me virtutes  
meas.

(g) S. Cyprian l. de lapsis writeth thus. Let euery man confess his sinnes, while he is aliue, while his confession may be accepted, while his satisfaction, and remission giuen by a Priest is gratefull in the sight of God.



## C H A R. XIIJ.

O.F

## SATISFACTION

## THE CONTENTS.

The integrity of sacramentall penance requireth sacramentall satisfaction; the propriety whereof is to discharge the debt of temporall punishments, which even after the pardoning of sin, as to the guilt thereof, oft remaines behind unsatisfied: satisfaction hath nothing of weight with it, vnlesse the penitent, that satisfyes be in state of grace: God scourgeth euery son, whom he receiveth: neither holy scriptures, nor ancient Fathers exhort sinners to turne to God with inward penance only: outward penance is required, namely fasting, praying, Almes deeds, and other painfull afflictions: outward penance doth not preiudice the satisfaction of Christ, from the merits whereof proceed's whatsoever it hath, as conducing to heavenly blessedness.

**S**atisfaction is a painfull, and laborious  
*Exercise of some one, or more outward  
 good works, namely fasting, praying, or  
 giuing of Almes &c. which a Penitent*  
 (a) by

(a) by command of his Ghostly-father \* voluntarily embraceth, for the remitting of temporall paine due to his sins, as offences against God, together with full purpose to sin no more. The prime propriety of satisfaction, is to discharge the debt of temporall punishment, which after pardon of sin, in order to it's mortall malice, and eternall paine, if the sin be mortall, often times (b) remaines behind vnpaid. Although a penitent sinner by a perfect act of contrition, or reall receiuing of the Sacrament of Penance finde grace again in the sight of his Creatour: Nevertheless he is not alwaife deliuered from temporall afflictions. For exam-

\* Satisfactio debet esse actus voluntarius, nam qui inuitus poenam sustinet dicitur potius satisfacere, quam satisfacere,

L. 4 ple

(a) Satisfaction consistes in the exercise of painfull works appointed, and enjoyned by a Ghostly-Father in manner of commande: and indeed, if such works were required by way of counsell onely, the Penitent might choose whether he would receiue the whole entire Sacrament of Penance, or not, being satisfaction pertaines to the integrity thereof.

(b) The Council of Trent. sess. 6. cap. 14. declar's, that satisfaction is one part of sacramentall penance enjoyn'd to the remitting of temporall paine, which according to holy scriptures is not allwaies taken away-wholy together with the guilt of sin: and the Council of Trent sess. 14. cap. 8. expressly teacheth, and cap. 12. defineth *Sub Anathemate*, that often tymes God remitteth the guilt of sin, without foregiuing the temporall pain due thereto: and vpon this catholick assertion is grounded christian faith in order to Indulgences, and Purgatory, the fire whereof purgeth away temporall pains due to sinnes afore remitted.

ple God as soon, as he saw David's contrition, and detestation of the adultery, which he had committed with Bersêbe, and the Murther, that he had exercised on Vrias her husband, remitted the guilt of those sins, and receiued him into fauour again: yet notwithstanding his happy reconciliation, he was left to endure many temporall calamities euen in order to the offences pardoned afore: For afterward God raised euill against him in a great measure. The child that was borne vnto him, died: the sword neuer departed from his own house: sundry of his seed were violently slain, and his people rebelled against him. In like manner although Moyses, and Aaron long before their death's got remission of the guilt of their incredulity contracted \* at the waters of contradiction Num. 20. believing not God to sanctify them in the presence of the children of Israël: (c) yet in punishment of that very fault committed afore, they were not suffered to conduct his people into the land of promise, which was the thing they passionately

\* Num. 20.  
*Moyses &  
 Aaron Deo  
 contradice-  
 bant non lo-  
 quentes ad  
 Petram in  
 conspectu fi-  
 liorum Is-  
 rael, quod  
 tamen Deus  
 praeceperat  
 illis.*

(c) According to S. Anstin (l. 16. con. Fauf. Manich. c. 16.) Moyses, and Aarons sin of incredulity was remitted them long afore their death.

nately coueted. Again (d) the people of Nineue at the preaching of Ionas the Prophet belieued in God *Ionas* 3. and turned vnto him in tribulation of soul, wherby doubtless they procured pardon of their transgressions in order to the guilt therof: Neuertheless they voluntarily afterward exercised works of satisfaction: for they proclaimed a fast of three dayes: put on sack cloath, euen from the greatest to the least of them, and turned from their euill wayes in bitterness of sorrow. Besid's, S. Iohn Baptist *Mat.* 3. after he had seuerly reproached the Iewes, to whom he preached saluation for their grieuous sinnes, and exhorted them to penance he inferred vpon it thus: do therefore fruits \* worthy penance, thereby distinguishing penance, that is to say, inward contrition, and detestation of sins comitted, from outward good works thence proceeding, as obserueth S. Gregory *Hom.* 20. in *Euangelia*. And indeed a sinner,

S. Hieronymus in 2.  
Joells per  
fructus dig-  
nos poeniten-  
tia intelligit  
ieiunium,  
orationes, e-  
leemosynas,  
& id genus  
alia.

that

(d) S. Chrysostom *hom.* 80. ad popul. Antich. discoursing vpon those words *Math.* 12. *The men of Ninive did penance at the preaching of Ionas*, writes thus. Euery where sack-cloath, euery where Ashes, euery where Teares; and the king of Ninive himselfe left his Throne, laid aside his Royall Robes, put on a haire shirt, and powdered his head with ashes, wherby the Town was deliuered from destruction.

that is really penitent detesteth, and abhorreth his sinnes, and turneth to the exercise of good works opposite thereto: namely fasting, praying, Alms deeds &c. S. Iohn did not require of the sinfull Iewes inward detestation of their transgressions only: but exacted likewise the exercise of painfull works outwardly as to compensation, or satisfaction thereof: wherefore, as fruit's do suppose the Tree, that produceth them: so good work's, which be fruites of penance, suppose sinnes pardoned afore through penance taken in the sense mentioned: in consequence whereof they suppose something of temporall paine due therunto: otherwise they ought not to be called fruit's worthy of penance, since after the remission of sin's in order to the guilt thereof, nothing remaineth, that requireth fruit's worthy of penance, if temporall pain be laid aside: for the malice of sin, which is it's mortall guilt, cannot be taken away in part, to wit: partly by contrition, and partly by painfull works outwardly exercised, being indivisible, and without parts, so that to exclude temporall punishments as due to sins remitted afore, is to ascribe nothing to out-

outward works, of satisfaction in reference to penance, which is contrary to the word's vttered by S. Iohn: *Do fructus worthy of penance*: And hereby is required besid's meer works of penance, proportion between the works, and the sin's committed, as plainly shew's the word (*worthy.*) \* For example, one, that sinneth little, is liable to less satisfaction, then another, that sinneth much, *Ceteris paribus*: and although sacramentall satisfaction be proper only to the new law established by Christ: yet taken in the generall sense in order to temporall paine, that remain's after the guilt of sin is blotted out, was in all times a necessary requisite for the obtaining eternall life, as doe clearly euidence the scripture-testimonies sett down. Howeuer, no satisfaction is worthy, vnless the Penitent, that satisfyes be in the state of grace, and therby incorporated into Christ: for satisfaction is made worthy only through the merits of his death, and passion: the application wherof is an effect of his supernaturall friendship, which is not between him, and a sinner continuing in the state of mortall sin: in consequence of which, outward works worthy penance do suppose sanctifying

\* S. Grego.  
hom. 20. non  
debet, in-  
quit, esse par  
fructus boni  
operis, eius,  
qui minus,  
et eius, qui  
amplius pec-  
cauit.



fyng grace in him, that worketh worthily vnto remission of temporall paine. Furthermore this catholick doctrine is euen agreeable to the dictates of naturall reason: for as much as amongst men, it is not enough, that he who wound's the honour of his neighbour conceiue inward griefe of that offence only: but he ought also to exercise an outward action to the restoring of the honour taken away, which hath something of satisfaction in order to the party offended, and something of pain, in order to him that offendeth: so (e) it is expedient for him, that is a penitent betids an act of inward detestation of his sins, to endure something to the satisfying of God, as to the dishonour done him therby: and as by sinning he hath vsed ill the creatures of God taking inordinate delight therein: so he ought to suffer from creatures something of affliction, to the repairing of the injury, that God suffereth on that score, the diuine iustice exacting that satisfaction of penitent sinners, whom he chasteneth after their admittance into his fauour.

*God*

(e) According to S. Leo. ser. 7. de Epiph. Domini. No man is so elens'd from sin, as that neither iustice can finde in him what to condemne, nor mercy what to pardon.

*Char. XIII. of Satisfaction. 173*

God scourgeth every son Hebra. 12. whom he receiveth for his better correction and amendment. Again since every sin how great, and malicious soever, is remitted, as to the guilt thereof by (f) every contrition how little-soever contained within the bound of true contrition: and since most sin's have an vnequall, and different malice, one being greater, then an other, reason requires in conformity to diuine equity, and iustice, that a sinner, who through lesser contrition is reconciled to God, and becom's Heire of blessedness, doth so receiue remission of sins, that neuertheless he suffer withall something of affliction to compensate the remissnes of his contrition. In respect of this painfull satisfaction endured after the remission of the guilt of sins, the Sacrament of penance is called by holy Father's a *Laborious baptism*, whereby it is distinguished from the Sacrament of baptism, which washeth away at once both the pain, and guilt

\* *Hacina-  
qualitatis  
ratio depro-  
pta est ex  
Concil Trid.  
quod sic ait,  
qui non pec-  
carunt per  
ignorantiã,  
quique semel  
a peccati, &  
demonis ser-  
uitute libe-  
rati accepto  
Spiritus san-  
cti dono (ci-  
tes Templum  
Dei violare,  
& Spiritum  
sanctum cõ-  
tristare non  
formidarunt,  
minori ve-  
nia, & in-  
dulgencia  
digni sunt.*

(f) Contrition necessary to iustification requires not any certain degree of intensness, or certain endurance of tyme: for contrition how remiss soever it be, and how little soever it endures, is either formally, and indeed, an act of perfect charity, or importes as much, in consequence of which the least measure, or degree of true contrition, that includes the loue of God about all things, is inconsistent with deadly-sin.

guilt of sinns, as often, as it is worthily received: and the reason of difference in order to their effects respectiue, beside the will of God, that hath invested these two Sacrament's with an vnequall power of working, is, because such as after the receiuing of sanctifying grace through baptism, wherby they be deliuered out of the seruitude of sin, and the diuell, doe knowingly, and by a voluntary act of their own will, sinne again, pollute the Temple of God, which is their soul, and grieue the Holy Ghost, as far as lyeth in their reach, deserue less pardon, and indulgence: in consequence whereof the application of Christ's merits made in the Sacrament of penance ought to be less perfect in order to remission, then the application of the same merits made in the Sacrament of baptism: yet it would not be less, as to perfection if meer contrition, or the meer Sacrament of penance should at all tymes procure full remission in order to the guilt, eternall, and temporall paine of sins committed after baptism.

(g) Wherefore the Sacrament of penance

(g) S. Chrysof. hom. 5. in Epist. ad Hebræ. makes this difference between the wicked, that receiue from God in this life riches, dignities &c. and the good, which endure miseries, and afflictions, to wit. God so carries himself toward's the wicked

that albeit he let's them haue full enjoyment of worldly fortunes, neuertheleſſ will puniſh them in the next life. But during the preſent life God is wont to puniſh the good, that deliuer'd thereby from the vncleanneſſ of ſin, they may depart out of the world without reproach.

ce doth not ſo remit ſins, but that in remitting the eternall pain correſponding to the malice of them; it changeth eternall into temporall paine, that remaines behinde as a juſt debt liable to ſatisfaction. Nei-her doth this preiudice Chriſt's ſatisfaction: for though in order to it's own value, and efficacy, it is more then abundantly ſufficient to ransome all ſins whatſoeuer ioynt, and ſeperate: neuertheleſſ it cauſeth remiſſion only according to the diſpoſition of the ſubject, to which it is applyed, after the ſimilitude of naturall cauſes, which how potent, and actiue ſoeuer they are themſelues: yet the ſubjects on which they worke, put bound's to their actiuity, and efficacy in working: wherefore, as it doth not argue inſufficiency in naturall cauſes, though they doe not produce effect's proportionable to their efficacy through the indiſpoſition of the ſubjects: ſo neither doth it argue imperfection in Chriſt's ſatisfaction to the preiudice therof, although ſin's are remitted.

• *Concil.  
Trid. sess. 6.  
can. 30. si  
quis post ac-  
ceptam iusti-  
ficationis  
gratiā cuili-  
bet peccatori  
poenitenti ita  
culpam re-  
mitti, &  
reatum a-  
terna poena  
deleri dixe-  
rit, ut nullus  
remaneat  
reatus poena  
temporalis  
exoluenda  
vel in hoc sa-  
culo, vel in  
futuro in  
purgatorio,  
antequā ad  
regna calorū  
aditus pate-  
re possit, ana-  
thema sit.*

mitted thereby, as to their malice, and eternall paine, the temporall paine remaining vntremitted through remissness of a penitent's contrition. By the premises evidently appeares the extreame weaknes of modern sectaries, that acknowledge inward penance only, which is a detestation of sin, together with a purpose of amendment, (b) and reiect outward penance, which is called satisfaction, belieuing that God \* doth neuer inflict temporall punishment's for sin's whose mortall malice, and eternall paine due therero, is pardoned afore: for the scripture-testimonies alledged doe plainly demonstrate the contrary. Besides although the malice, or deformity of sin be the sole cause of temporall paine: neuertheless it is no formall, or materiall cause, it is but the efficient morall cause only, which is not allwaies in

(b) S. Cyprian l. de lapsis treating of Confession in order to secret sinnes, mentions expressly satisfaction as a part of true penance: *Et confiteantur, ait, singuli delictum suum, dum adhuc qui delinquit in saeculo est, dum admitti confessio eius potest, dum satisfactio, & remissio per Sacerdotem grata est apud Dominum:* and a litle after exhort's sinners to turne to God with their whole heart, and to appease his wrath through fasting, praying, weeping and wailing, and according to S. Ambrose trac. ad Virginem lapiam cap. 8, if a sinner shall not be indulgent to himselfe, God will shew him indulgence: that is, if he shall punish himselfe, God will not punish him.

in being together with it's effect; as clear experience teacheth in things physical, and morall: and therefore no man ought to infer from the remission of the malice of sin the remission of all pain corresponding thereto. Again albeit that remission of eternall pain be a greater thing, and far more difficult, then is the remission of temporall pain: neuertheless that doth not of necessity infer this: for an outward Court of Iustice often times doth spare a malefactor's life, that deserueth death enioying him a penalty, that is a lesser thing. To forgive a greater punishment is not to forgive a lesser, that hath no essential connection with the greater: and indeed though eternall pain be inconsistent with the remission of the deformity, and malice of mortall sin, in as much as sanctifying grace, whereby such remission is purchased doth constitute a sinner a child of God, Heir of Heauen, and coheir of Christ; howeuer sanctity, and temporall pain are not incompatible together. God tooke to mercy again the children of Israel, that had made them Gods of gold, which they adored, being pacified by the prayer of

M

Moyse

\* S. Cyprian.  
*ser. 5. de lapsis. Oportet,  
 inquit, orare  
 impensius,  
 & rogare,  
 diem luctu  
 transigere,  
 vigilijs, &  
 fletibus no-  
 ctes ducere,  
 & tempus  
 omne lacry-  
 mosas lamen-  
 tationibus  
 occupare.*

Moyſes for their Idolatry *Exod. 32* (i) yet afterward he did viſit that very ſin vpon them with temporall puniſhment's, as doth euidence the ſame Chapter. To conclude all primitive Fathers of the new lawe doe not exhor- te Chriſtians only to turne vnto God with inward contrition of heart \* but alſo with praying, faſting, mourning, weeping, Almes-deed's, and other painfull afflictions. Wherefore it is meer fooliſhneſſe to belieue, that God is pacified by inward penance, which is deteſtation of ſin, and not by out- ward penance, which is ſatisfaction for temporall paine due thereto together with reparation of the injury, which God ſuffereth by ſin. Neither doth the ſaying of S. Paul ( *Ephes. 3. viz. No man euer yet hateth his own ſhew, but nou- riſheth, and cheriſheth it* ) infirme, this chriſtian doctrine for the ſame Apoſtle *1. Cor. 9.* confeſſeth that him- ſelf

(i) *Exod. 32.* Our lord therefore plagu'd the people for the fault in order to the calfe that Aaron had made. Where the particles ( *Therefore for the fault* ) giue euidence, that the ſole reaſon, which mou'd God to puniſh them again ( that is after the prayer of Moſes had appeas'd him ) was the ſin of Idolatry afore pardoned, as to the guilt thereof: neither does Caluin deny ( in his Comment. on the ſame Chap. of *Exod.* ) but that the fault was remitted afore.

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self punished his flesh : saying, I beat down my body, and bring it into subjection. Though no man can hate his flesh out of hatred to his flesh precisely yet he may punish his flesh out of hatred to the many miseries the rebellion thereof brings to the soul and indeed God \* chasteneth the flesh of as many as he loveth.

\* *Apo. 3.*  
*ego quos amo, arguo*  
*& castigo.*

M 2 CHAR.





## CHAR. XIV.

OF

## INDVLGENCES

## THE CONTENTS.

The Church of God inheriteth the abundant satisfactions of Christ, and his Saints vnto remitting of temporall paines due to sinnes pardoned afore (as to the guilt thereof) which is the consistency of the Churches Indulgences, or pardons, the dispensing whereof is proper to the Church-gouernours which vse less, or more moderation in the releasing of temporall punishment's according to tymes, places, and persons: greater penances, and fewer pardons agreed with primitive christians, that carryed about the dying mortifications of their crucified Lord: there is nothing of substantiall difference betweene ancient, and modern Indulgences, as those, so these import remission of temporall pains not onely in the Ecclesiasticall before men, but likewise in the diuine Court of Iustice in the sight of God: sundry kinds of Indulgences set down: The state of grace necessarily required vnto the gaining of them.

**I**ndulgences are remission of temporall pain due to sins (pardoned afore) through  
ide

the application of the (a) abundant satisfactions of the blessed Sainets, and Christ's specially: the value, and worth wherof, is the spirituall treasure laid up in the Churches spirituall Treasure, and by her supream Pastour dispensed. The end for which God ordained the mystery of the Incarnation, was not to remit sin only: but the pain of it also; wherfore Christ did not give the great price of his suffering's for sin alone: but likewise for the pain corresponding thereunto, in consequence of which it is necessary, that, (b) when the price, or satisfaction is abundant, and exceedeth the greatness of the debt contracted, something of it remaine vnexhausted, and vnapplyed: but the satisfaction of Christ was so abundant, that in respect of the infinite dignity thereof

M 3 it

(a) Pope Clement the sixt Extra. vnigenitus. Tit. de poenit. calleth the prize of Christ, and the Sainets satisfaction a Treasure taken in a spirituall signification after the similitude of a corporall Treasure laid vp. and conseru'd for the common vses of a community, or common wealth without being appropriated to any particular person.

(b) According to the definition of Pope Leo the tenth, that condemned Luther: the Church of God possessees a spirituall Treasure of Indulgences consisting of the abundant satisfactions of Christ, and the blessed Sainets: and this catholick assertion is set down in the Councils of Constance ses. 8. and of Trent. ses. 21. c. 9. where Indulgences are named *Celestiall Treasure*: likewise this latter Council declares, that Christ hath given to his Church Indulgences, and power to grant them.

\* 1. Cor. 5.  
*Christus*  
*mortuus pro*  
*omnibus. 1.*  
*Jo. 2. ipse*  
*(Christus)*  
*est propicia-*  
*tio pro pec-*  
*catis nostris*  
*&c.*

\* Legatione  
*pro Christo*  
*fungimur,*  
*inquit, Apo-*  
*stolus Pau-*  
*lus.*

\* Luc. 4.  
*Nonne hac*  
*oportuit*  
*Christu pa-*  
*ti, & sic in-*  
*trare in reg-*  
*num suum.*  
*Et Philip. 2.*  
*humiliavit*  
*semetipsum*  
*usque ad*  
*mortem, mor-*  
*tem autem*  
*Crucis: pro-*  
*pter quod & Deus exaltavit illum, & dedit illi nomen quod est super*  
*omne nomen.*

it was sufficient enough to redeeme the  
 sins of all men joynt, and seperate, if it  
 had been applyed, \* for Christ died for all  
 1. Cor. 5. and was a full propitiation for our  
 sins: and not for our sins only, but also for the  
 sins of the whole world 1. Jo. 2. Wherefore  
 something of Christ's satisfaction still  
 remain's to shew in Ages to come the  
 exceeding riches of his suffering's, which  
 are the spirituall Treasure reserved in  
 the Treasury of his holy spouse the  
 Church to the benefit of her, and her  
 children: and truly the abundant  
 goods, that a louing Husband, pur-  
 chaseth, he leaues to the vse of his wi-  
 fe, and children. in consequence where-  
 of Christ hath left all his abundant,  
 and vndisposed riches of his abundant  
 satisfaction to the Church: and the dis-  
 pensation thereof to the supream Mini-  
 ster for him on earth.

Although all Christ's sufferings con-  
 sidered, as merits precisely \* were re-  
 warded in the glory of his body, (c) and  
 the exaltation of his holy name: neuer-  
 theless

*& Deus exaltavit illum, & dedit illi nomen quod est super omne nomen.*

(c) According to the holy scripture Philip. 2. Christ humbled  
 himselfe, and became obedient vnto death, even the death of the  
 cross: wherefore God exalted him, and gave him a name above  
 every name.

thelesſ they did not receiue a full reward  
therby : for as concerning the body's  
glory, of neceſſity it doth accompany  
the bleſſedneſſ of the ſoul, which by na-  
turall conſequence is deriued into it,  
if no hindrance interuene : wherefore  
ſince Chriſt did not merit the glory of  
his ſoul, that had full enjoyment of the  
beatificall viſion in the firſt moment of  
it's aſſumption, the glory of his body  
cannot be the reward of his merits : nei-  
ther could the exaltation of his name ex-  
hauſt all his merit's, ſince one action of  
Chriſt alone was ſufficient to deſerue  
both the exaltation, and the glory of his  
body : whereby is plainly euident, that  
many meritorious actions exerciſed by  
Chriſt are laid vp in the ſpirituall Trea-  
ſury of the Church. Howeyer though  
it were granted, that the glory of  
Chriſt's body, and the exaltation of his  
name did equall all his actions joynt,  
and ſeperate (conſidered, as merito-  
rious) to a full reward: yet it cannot be  
ſaid, that his ſatisfactory actions are ex-  
hauſted therby. For ſatisfaction is only  
ordained to remit temporall paine due  
vnto ſin, which was inconſiſtent with  
Chriſt's impeccability : and ſithence all  
the ſins of the world were not ſufficient

enough to exhaust his satisfactions, they containing an intrinsecall infinity of worth, and dignity, for as much, as they were the products (a) of his diuine person, doubtlesse some part of these satisfactions doe remaine still in the Churches Treasury to be dispensed for the benefit of the faithfull vnto remission of temporall paines due to their sins, which was the sole end, and moue of all his actions considered, as satisfactory: because it is proper to satisfaction, only to remit temporall punishment due to sins. Neither is it inconuenient that one, and the same action exercised by Christ should haue something of merit, and something of satisfaction, for by his bitter passion he merited the exaltation of his name and the glory of his body Luk 24. Philip 2. yet other scripture-testimonies plainly declare, that he suffered for us, and satisfied for our sins 2. Cor. 5.

(a) The infinit prize of Christ satisfaction proceeded from the infinite dignity of his diuine person, that was intrinsecally annex'd vnto it: for as St. Thomas teacheth, *affirmas sunt suppositorum*: But if there were an infinite vnworthines, or deformity in the sinnes of all men ioyn't, and seperat his extrinsecall onely, because it comes merely of the object, which is extrinsecall, namely God, whom a sinner offends: in consequence whereof the infinite valour, or worthiness of Christ's satisfaction far exceeds the vnworthiness of sin taken in it's whole possible latitude.

and indeed euident experience sheweth different effects to proceede from one, and the same indiuiduall cause: for doubtles he, that charitably prayeth for his enemies, by one, and the same prayer may, obtaine something of advantage in order to them, and something of reward in order to himselfe, as appeareth by the promises, which God hath made to such, as loue their enemies: and whereas the sufferings of the blessed Saints (\*) had something of merit, and something of satisfaction (for they were meritorious in as much, as they proceeded from them through sanctifying grace, which is the root, and prime cause of good merits: and in as much, as the exercise thereof was laborious, and painefull they were satisfactory) it followeth clearly, that though God hath rewarded them with blessedness \* euen beyond what they did merit, and consequently, all their merits are fully exhausted: yet because remission of temporall pain due to sin is the reward of satisfaction, painfull suffering,

\* Deus promittit ultra dignitatem,

(\*) A good worke, is counted meritorious for as much, as it proceed's from a man inuested with sanctifying grace, which is the ground of merit, howeuer a meritorious work is satisfactory also, when it is perform'd with pain, and labour.

\* Et tuam  
ipsum, in-  
quit, S. Lu-  
cas, portan-  
tis gladium.

sing, as satisfactory had no full reward in the persons, of sundry blessed Saint's, and therefore remained unrewarded, and vnexhausted in order to them. For (f) example the Mother of God had not the least guilt of sinne: yet \* she endured grievous afflictions, and painefull sorrows: S. Iohn Baptist who exceeded in sanctity all others of his sex by Christ's owne testimony did practise extream penance: and the calamities, that holy Iob suffered were greater then his sin's required, as himself witnesseth in the sixt Chapter of his book, saying: *Oh that my sins were weighed, whereby I haue deserved wrath; and my miseries together in the ballance: as the sand of the sea this would appeare heavier:* in like manner it may be truly said of the passions endured by other blessed Saint's: wherefore since the supream providence doth reward euery good work beyond what it deserueth, vndoubtedly he hath assigned reward's suitable thereto, that is both in order to merit, and satisfaction, according to that of S. Luke cap. 22. *There shall not an hair of your heads perish:* Whereby Christ promisseth a recompen-

(f) The Council of Trent defineth, that the Virgin Mary neuer committed mortall, or veniall sin.

as to each good work how little (oeuer it be; But if the works of blessed Saint's, as meritorious only, and not as satisfactory should receiue reward, many haire's of their head's would perish; that is, many of their good works, as they are satisfactory should not be recompenced, which is contrary to Christ's promise.

Sithence the cōdition of satisfaction is such, that it is applyable by him, that satisfyes for others distinct from himselfe, as appears by S. Paul that wished to be *Anathema* for his bretheren, and by Moses, that beseeched God to blot him out of the booke of life for the conseruation of the Israëlites, it is comfortable to reason, and diuine iustice, which hath a reward for euery good work, that the abundant, and exceeding satisfactions of blessed Saint's, that remaine vprecompenced, be laid vp in the Treasury of the Church vnto the remission of temporall paine due to sin, which is the reward, that good works, as satisfactory specially challenge; and yndoubtedly \* the saint's themselues now departed in as much, as they were inuested with the grace of charity, when they did exercise their voluntary satisfactions, and endured their violent pas-

\* 1. Cor. 12.

Ego autem libentissime impendam,

Et super impendam ego

ipso pro animabus ue-

stri. Et 3.

Timoth. 2.

omnia susti-

neo propter electos.



\* *Unum*, in-  
quit, *Paulus*,  
corpus in  
Christo su-  
mus. Et  
Gal. 6. alter  
alterius one-  
ra portate.  
\* In Bulla  
Pij 5. dam-  
natur propo-  
sitis Michae-  
lis Baij dicē-  
tis per pas-  
siones san-  
ctorum cō-  
municatus  
Indulgentijs  
non proprie  
redimi debi-  
re.

passions, had at least a virtuall intention to assist, and profit thereby the rest of the faithfull, the law of charity requiring that \*all members of the holy catholick Church concur mutually to the perfecting of the whole body, one bearing anothers burthen, and one satisfying for an other applying a meet price for temporall paine due to sinne; \* which is the consistency of *Communio Sanctorum*; that christians profess in the Nicene Creed, and the Apostle practised, saying *Now rejoyce I in my suffering for you, and fulfill the rest of the afflictions of Christs in my flesh for his bodies sake, which is the Church*. Neither hence ought any man to infer the saints to be our Redeemers: because their satisfactions for others in order to remission of temporall punishment's; if Christs satisfactions were to be laid aside, would signifie nothing, being founded therein: (g) and he alone is properly our Redeemer

(g) Though the blood of Christ be sufficient enough to cleanse a soul from both the guilt, and the pain of sin: nevertheless it does not procure that deliverance unless it be applied by the Churches Sacraments, or by acts of faith and contrition; and indeed even sectaries assert a necessity of faith, and contrition unto remission of sinnes. In consequence wherof, whereas Christ is said *Hebra. 10.* with one oblation to have consummated for ever them, that are sanctified, it is meant, as to sufficiency, being

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that one oblation without the application thereof doth not sanctify indeed, and effectually.

mer in, and by whose proper merit's through the effusion of his blood was purchased our redemption vnto forgiveness of sinnes. Collos. 1. And that was Christ only, *One mediator of God and man*: and as no man ought to be said his own Redeemer according to the form of proper speech, for as much, as through good works of painfull satisfaction he payeth a ransome for temporall punishment's corresponding to his sins, or for as much, as he exerciseth an act of perfect contrition, whereby his sin's are remitted: so the blessed saint's ought not to be called the Redeemers of such, as receiue remission of temporall paines due to sin's through the application of their satisfactions. Neither hereby are Christ's satisfaction's prejudiced: For as the prayer, that one believer on earth maketh for another doth nothing at all diminish the dignity of Christ's dayly praying for vs at the right hand of his diuine Father \* Rom. 8. since the efficacy of it is founded in the merit's of his death, and passion: so the satisfactions of the blessed saint's applied for the remission of paine due to sin

\* Rom. 8.  
quotidie interpellat pro nobis.

sin doe not lessen the infinite valour of Christ's satisfactions, being they receiue from them all their worthiness, and efficacy. And doubtless Christ's own will was to haue it so; to the end, that his faithfull on earth might exercise reciprocal works of charity towards one another, and exhibit honour to such; as he had translated to his kingdom of eternall blessedness, being the honour done to a seruant doth redound to his lord, and Master.

Power to dispence this spirituall Treasure of Indulgences, or pardons is committed to the Catholick Church, as appeareth evidently by Christ's own word's Mat. 16. saying: And I will giue vnto thee the key's of the kingdome of Heauen, and whatsoever thou shalt binde vpon earth shall be bound also in Heauen, and whatsoever thou shalt loose an earth shall be loosed also in Heauen: wherby Christ pro-

\* *Quoad verba Christi: quodcumque solueris; nomine solutionis non intelligitur sola absolutio iudicialia, sed etiam omnis dispensatio, imo & omnis fauor, & gratia ex vi illius potestatis facta, & proinde Indulgentia concessa pro & extensa ad defunctum à summo Pontifice (eius enim solius est dare Indulgentias per defunctis) infallibiliter prodest defuncto per modum suffragij, id est pro modum auxilij. & adiutorij Ecclesiastici eidem defuncto applicata si cetera sint paria: puta si Indulgentia fiat ex rationabili causa, sique defunctus existat in gratia &c. hic suppositis, Indulgentia applicata defuncto alicui semper est valida & rata apud Deum; iuxta tamen Caietanum & Henricum Indulgentia non habet infallibilem effectum respectu anima defuncti, sed liberum est Deo eam acceptare, vel non acceptare.*

promiseth to S. Peter, and his successors in Church-gouernment authority, and power for the removing of all impediment's inconsistent with the enioyment of heavenly blessedness: wherfore sinne not sinn's alone, but pain's due thereunto obstruct the passage to the kingdom of Heauen according to Christ's own preaching Mat. 9. *Verily I say vnto thee thou shalt not come out thence till thou hast paid the vtmost farthing*; it is euident, that the power of the Church doth not only extend vnto the remitting of sinn's: but likewise to the releasing of temporall punishment's due thereunto: this catholick Truth is clearly euidenced by S. Paules proceeding with the incestuous Corinthian, whom he had commanded afore to be deliuered vp to Satan, as to destruction of the flesh, that his spirit might be saued. 1. Cor. 5. For when the Apostle heard that the incestuous adulterer had exercised great penance for his sin, least he should be swallowed vp with ouer much sorow, at the earnest request of the Corinthians he forgau the rest, or surplus of the pain, he had inflicted on him, writing to them thus. *Whom ye forgive any thing, I forgive also: for if I forgive*  
give

giue any thing, to whom I forgive it for your  
 sakes, forgive it; in the person of Christ 2.  
 Cor. 2. by these words plainly appears,  
 that the Apostle forgave something,  
 and since what he forgave could not  
 be sin in order to the guilt therof (for  
 by the Epistle it is clear, that the adul-  
 terer had exercised great contrition in  
 consequence of which he had received  
 remission of his grievous offence, as to  
 it's malice, or guilt) It followeth of ne-  
 cessity that the thing forgiven was part  
 of the temporall punishment which the  
 greatnesse of the sin had deserued: and  
 indeed in order to that alone the Co-  
 rinthians presented their request. He-  
 rebly further appeares the authority,  
 wherewith Church-gouernours are in-  
 vested for the remission of temporall  
 pain's remaining after sin's are forgiven,  
 which is the power of granting Indul-  
 gences, proper to the Vicars of Christ  
 in whose room they exercise it: And the  
 word's sett down beare evidently this  
 sense vizt: In the person of Christ: As the  
 Apostle did deliuer vnto Satan the a-  
 dulterer in the name, and by the power  
 of our lord IESVS CHRIST 1. Cor. 5.  
 so 2. Cor. 2. \* he did moderate his sen-  
 tence by remitting part of his temporall  
 affli-

\* In 1. Cor.  
 5. Patianus  
 Epif. contra  
 Nouatianū.  
 Vide, in-  
 quit, Apo-  
 stoli Indul-  
 gentiam, pro-  
 prias etiam  
 sententias  
 temperantis.

affliction \* challenging to that effect authority receiued of Christ; whose person he represented in the dispensation of that pardon, or Indulgence. Neither is this doctrine infirmed at all, because of the Apostles request directed, to the rest of the Corinthians, wherby he, (hearing of the said adulterers exceeding grieffe for his sin) exhorteth them to pardon, and comfort him saying: It is sufficient vnto the same man, that he was rebuked of many: so that now contrarywise ye ought rather to forgieue, and comfort him, lest exceeding heauines should swallow him up: Cor. 2. For though it was not said to all the faithfull of the Church ioynt, and separte, *Whatsoeuer ye shall loose on earth shall be loosed in Heauen*: But to the Apostles, and their successours in Priestly function, such only being Christ's ministers, and Vicegerents, to whom the power of loosing is committed properly, as to the iuridicall exercise of it: (b) neuertheless all the faithfull together with  
N their

\* S. Ambros.  
l. 1. de peni-  
ten. c. 6. a-  
gens con. No-  
natianos, ait  
ex eo quod A-  
postolus dicit  
se condonare  
in persona  
Christi, ipsū  
vindicasse  
ius à Domi-  
no acceptum  
& non in-  
bitum usur-  
passe.

(b) A believing Christian, that hath nothing of iurisdiction can by way of request, or prayer obaine for an other remission of the pain due to his sin: for example a man, that is bound to suffer pain, or punishment, may notwithstanding transfer, and apply the prize of that satisfaction to the aduantage of his freinds: for as the Apostle saith *Charitas patiens est*. Charity is patient, wherfore a charitable man is inclinable to suffer affliction vnto

profiting his Neighbour, whereof the Apostle Collof. 1. gives evidence enough saying, *Nowv rejoyce I in my sufferings for you, and to fulfill those things, that vwant of the Passions of Christ in my flesh for his bodies sake, which is the Church?* though Christs Passions were wanting in nothing as to sufficiency: for he was made vnto vs iustice, sanctification, and redemption 1. Cor. 1. that is according to the same Apostle 1. Cor. 6. he was made the Author, giuer, and meritorious cause of our iustice, sanctity, and redemption: neuertheless as to efficacy there was something wanting, viz. the application of Christs merits, which is made by the Sacraments of the Church vnto remitting both the guilt, and pain of sin, and by our own afflictions charitable offered in order to our Neighbour vnto remitting of temporall punishment due to sin remitted afore: But no man can satisfie for the sin of an other, as to the guilt therof: for the diuine iustice will remit no man his sin, that shall not be sorry for, and deteste it himselfe according to the holy scripture Luc. 13. *Except yee do penance* (that is except ye haue inward sorrow, and detestation of your sinnes) *ye shall all perish:* Besides neither the guilt of a mortall sin nor eternall pain due thereto is forgiuen, and taken away without the infusion of sanctifying grace according to the Council of Trent. sess. 6. c. 7. nay venial sin according to the common opinion of Catholick Doctours is not purged out of a soul, vnless grace be infused into it; howeuer neither of both is remitted to those, which are come to full yeares of discretion without an act of detestation, and sorrow. Wherefore when the Popes Bull's, whereby Indulgences are granted mention remission of sinnes, they mean remission of the temporall pains due vnto them. And indeed the Popes declare in their Bull's that they grant their Indulgences to such, as are contrite, and truly penitent. Again according to holy scriptures sin is taken sometymes for the paine due thereto, namely Machab. 2.

their Pastours forgiue, and loose by  
consent, desire, (i) commiseration, out-  
ward

(i) The Apostle 1. Cor. 8. in saying, *Let your aboundance supply their vwant, that also their aboundance may supply your vwant,* gaue hopes to the Corinthians (whom he exhorted to furnish

Titus, and Luke with corporall necessary's) that the spirituall abundance of the same Titus, and Luke, might supply, and enrich their spirituall want through their good work's, prayers, and corporall satisfactions. And truly this sacred Text shew's evidently, that not only worldly goods, as Almes, may be rewarded through spirituall riches, namely prayers, and other holy works, but that the Sainets, or godly persons may as well applye their abundant satisfactions vnto supplying the spirituall want's of others, as those which abound with worldly riches, may supply with their superfluities the corporall necessities of their Neighbours.

ward good works, and holy prayers offered to God for a sinfull Brother: and truly this kinde of forgiuing, and loosing is common alike to all such, as deuoutly, and charitably recite that petition of our Lord's prayer: *Forgiue us our trespasses, as we forgiue the trespasses against vs*, as witnesseth S. Augus. trac. 58. vpon S. Iohn: and doubtless by the mentioned word's of the Apostle vizt. *Ye ought rather to forgiue, and comfort him, and whome yee forgiue any thing, &c.* is meant of this generall manner of forgiuing, and loosing, which is common alike to all the faithfull of the Church: but to demonstrate, that he himself laid claime to a higher, and better kinde of forgiuing, and loosing, he professeth, that he exercised his forgiueness, and power of loosing in the person, or room of Christ. Wherby again appea-



r's, that the Apostle did not forgieue this adulterer the rest of the paine enioyned him in order to the rigour of Church-discipline only : that is, to the intent only, that it should aduantage him in the ecclesiasticall Court: but also in order to the diuine Court of Iustice, that it might benefit him before God: and this is so manifest a truth, that no sectary can say the contrary without contradicting the Apostles own words, vizt: *I forgane it in the person of Christ*, that is in the room of Christ, and as his Minister, to whom Christ had committed his power of loosing, and binding vpon earth: and indeed S. Paul should haue extremely preiudiced the said miserable adulterer (which were great impiety to think) if his forgiuenesse should haue had no weight \* with the diuine Court, and been of no value before God: for according to that supposall he should haue pardoned a pain of this li- fe, in respect wherof the adulterer should haue suffered a far greater in the next: because the punishment a man endureth vpon earth is a thousand times lesse, then the torment's of Purgatory: and thereby S. Paul would haue brought his penitent Corinthian out of the frying

\* S. Cypria.  
Epi. 14. a-  
gens de rela-  
xatione pec-  
narium im-  
postitarum  
peccatoribus,  
ait illam fie-  
ri per inter-  
cessionem  
martyrum  
vel aliorum  
fidelium,  
quorum sa-  
tisfactioni-  
bus, & suf-  
fragijs ad-  
iuuantur in  
delictis apud  
Dominum,  
id est in foro  
Dei.

frying pan into the fyre. That is out of the prison of the ecclesiasticall Court into the prison of the diuine Court. Conformably vnto this catholick doctrine, Bishops in the primitive Church enjoyned sinners penances to satisfye God, and to compence the iniury done to him through their lin's: (k) and

N 3 this

(k) According to Tertullian. l. ad martyres and S. Cyprian Epif. 10. 11. 12. 13. 14. sundry Christians, that through frailty fell from the Church in tyme of grievous persecution were wont to recur vnto the Martyrs, and Confessours, that their penances might be remitted vnto them: and these ancient Fathers did not mean penances, or pains enioynd. and due only in the Churches Court, but due also in the Court of God: wherfore S. Cyprian Epif. 14. saith expresly, that they receiued help, and deliuerance from their pains *apud Dominum*, that is in the diuine Court: in consequence whereof Indulgences remit penances, or pains at the Tribunal of God, as due there; and not as due onely in order to the Churches Canons (as wanton schollars of these dayes vnaduisedly teach) for otherwise according to S. Thomas q. 25. a. 1. Indulgences would be more vnprofitable, then profitable reseruing the penitent to more grievous pains in Purgatory. Besides according to the holy Scriptures whatsoever priest's shall binde on earth shall be bound in Heauen, and whatsoever they shall loose on earth shall be loosed in Heauen: in consequence of which God has a Court in Heauen, that remits the guilt, and paine of sinne accordingly as they be remitted in the Churches Court: and indeed if there were no remitting of pains in the Court of Heauen there would be no need at all of the Churches spirituall Treasure consisting of the abundant satisfactions of Christ, and the blessed Saints (and yet that there is this spirituall Treasure is an article of Christian faith) for as such a Treasure could not be necessary vnto remission of pains in a ciuil Court, so it could not be necessary vnto remission in an ecclesiasticall Court. The ground on which the Digbeian diuines build their

opinion, is a damned heresy, namely, that God does not forgive us our finnes as to the guilt thereof except her pardon the pain also, as is plainly clear according to the definition of the Council of Trent sess. 6. can. 30.

this practice was, both in order to such, as had publickly sinned (in reference to which canonicall pain's were instituted only) as also in order to such, as had sinned in secret, as doe demonstrate Burchard in the 13<sup>th</sup>. book of decretals, and sundry others, which have made a full collection of the canonicall pains.

Furthermore no man can say without running into manifest error, that the Apostles forgiveness, or indulgence in order to the penitent Corinthian was but an absolution of excommunication, or of his sinne given in the Sacrament of penance: for first a delivrance from an ecclesiasticall censure of excommunication is never named by scriptures, or Fathers a condonation, forgiveness, or indulgence. Again by the Apostles words appeareth, that he forgaue part only of the punishment enioyned, which cannot be meant of an absolution either from excommunication, or sin's in the Sacrament of penance, where there is no sharing out by partes. Yet not.

notwithstanding all this, the vſage of indulgences was not neer ſo frequent in the primitive times, as in the ſubſequent ages, becauſe primary Chriſtians carrying the freſh memory of their crucified Redeemer, and thereby much enflamed with loue towards his ſufferings, allwayes bore about his dying mortification, that his life alſo might be made manifeſt in their mortall fleſh 2. Cor. 4. ſo that then there was ſtrict diſcipline, and great penances enioyned ſinners. For example rigorous faſting, much praying, and other painfull afflictions, \* as by the ancienteſt Councils appeareth: Neuertheleſſe ſuch was their feruour of ſpirit, and extreame zeale in compliance to Chriſt's ſufferings, that they fulfilled them willingly, and chearfully: few ſought after pardons vnto remiſſions of their puniſhments; But now in the declination of charity, and fall of deuotion chri-

N 4 ftians

ſeptem annorum iniungendam aſſe iuxta Canones pro quo tamen nullus Textus vaperiri poteſt. Et contrarium tenet S. Tho. in 4. l. ſent. diſ. 20. Et ſana Gratianus, qui allegatur pro contraria ſententia non dicit Eccleſiam ſeptennem poenitentiam in ſingula peccata ſtatuiſſe, ſed tantum pro grauiffimis iniungi ſolitam fuiſſe deinde dicit illam poenitentiam non taxatam fuiſſe pro foro interiori, ſed exteriori, Et conſtat illos Canones ad forum exterius pertinere.

\* In 1. Con-  
cil. Nica  
cui interſue-  
runt 318.  
Patres, indi-  
citur poena  
vndecim an-  
norum. Item  
in Concil.  
Ancyra  
iniungitur  
poena ſeptem  
niſi iſi qui bi  
ſter Idolis  
ſacrificau-  
rant. Porro  
vulgatum  
eſt unicui-  
que peccato  
mortali poe-  
nitentiam

\* 2. Cor. 2.  
ut non cir-  
cumuena-  
mur à Sata-  
na.

\* Cū Chri-  
stus sit su-  
premus Do-  
minus &  
Iudex potest  
sum per se,  
sum per mi-  
nistros mis-  
ericorditer re-  
laxare poen-  
as debitas quo-  
ad suū Tri-  
bunal. ut cō-  
stat ex cap.  
21. Ioan.

stians commonly haue an abhorrence from much sufferings, notwithstanding that their sinnes are far greater, then euer afore, in respect wherof our holy Mother the Church not ignorant of Satans crafty enterprizes, lest in these delicate times \* he might circumuent, and bring them eiber to despair, or to forsake Christ, and his Religion, hath moderated the Church discipline, condescending to the great weakness of her children: and truly Christ did not put in the power of his Ministers dispensations of such discipline only, but also \* inuested them with authority to proceede with sinners more, or less rigorously, and to inflict longer, or shorter punishments, as in their wisdom they should thinke fitting in regard of places, times, persons, and circumstances; Neither does this great moderation cause any substantiall differences between the ancient, and modern Indulgences: as these, so those import remission of temporall paines not only in the ecclesiasticall, but also in the diuine Court of Iustice before God, (1) which is the essentiall consistency of In-

(1) An Indulgence taken in the formall sense is a meer releasing of temporall paine due vnto sin, whertore it supposeth re-

mission of the guilt, which it cannot take away. In consequence whereof the state of grace is of necessity required vnto obtaining the fruit, or benefit of Indulgences.

Indulgences, that neuer doe remit eternall paine due to mortall offence, because this is allwayes forgien together with the guilt thereof through the infusion of sanctifying grace, which is a necessary supposal to remission of temporall paine. Wherefore when Church-gouernours grant their letters of Indulgences, they say expressely that they doe grant them to such as are contrite, and confessed, which supposeth the state of grace, as an essentiall requisite for the receiuing fruit therby. Neither doth it lie in the power of the supream Pastour to forgive a sinner the temporall paines corresponding to his sinnes, vnless the guilt of these be forgien afore: for he is only the dispenser of Christ's treasure, in consequence whereof he hath not absolute dominion ouer it: and it is not probable, as to reason, that Christ's will is, that his Minister should confer the gracious benefit's, which proceed meerly from his bounteous liberallity to such, as be his enemies, and perseuer in ingratitude towards him.

\* Clemens 6.  
extra. uni-  
ga. de peccat.  
Et remis. ait  
eos, qui vsi  
sunt hoc Ec-  
clesia the-  
sauro fuisse  
in amicitia  
Dei, qua  
supponit re-  
missionem  
culpa, quam  
Indulgentia  
non remittit,  
ideoque sta-  
tus gratie  
praesupponi-  
tur ad fructu  
Indulgentiae  
percipiendi.

In regard, that Indulgences doe release temporall paines, wherunto a penitent sinner is liable euen in order to the diuine Court of Iustice, that is to say before God, when dayes, Months, and yeares of temporall paines are remitted in vertue of them the pains of Purgatory are remitted withall according to a meet proportion corresponding to that space of tyme: for by the Church-practice appeareth, that the Supream Pastour granteth sometimes many more yeares of pardon, then perhaps any soul shall remain in purgatory: wherfore the said years of Indulgence are to be vnderstood, and explicated in reference to those yeares, which great sinners, \* that drink in this life iniquity as water, ought to endure vnto full satisfaction for their sinn's in order (m) to the penitentiall Canons, if they

\* *Iob. 15.*  
*perditissimi*  
*peccatores*  
*bibunt im-*  
*quitatem, sicut*  
*aquam*

(m) It was the custome of the primitive Church to remit penances enioyned by the Churches Canons, as appeares evidently by the ancient Council's namely Nicæ. can. 10. & 11. Ancyra. can. 5. Sardis. can. 5. Carthage. 4. can. 75. & 76. and indeed the concessions of Popes which giue faculty to grant many dayes, and many year's Indulgences to those Priests, which shall say Mass for peace amongst christian Princes, exaltatiō of the Church &c. as likewise to such, as shall assist in the same Mass, of necessity are meant in order to the penance inflicted by the Churches Canons in primitive tymes; for they cannot be vnderstood of

common penances, few whereof continue for many years, or many dayes.

they should continue aliue for so long a series of yeares : for example : in vertue of a thousand year's Indulgence, such a quantity of the pains in purgatory is remitted, as doth correspond to the paine prescribed in the penitentiall Canons : yet no man can know precisely what portion of time in purgatory doth correspond to the space of one, or more yeares of temporall pain's inflicted by the said ancient Canons: because laying aside diuine reuelations, no man can haue a true knowledg of the proportion, that is between the paines of purgatory, and the afflictions of this life: Howeuer it is an vndoubted truth that by a much shorter paine of this life may be releas'd the longest paines of purgatory, supposing parity in all circumstances. For a man while he liueth vpon earth is in a capacity of obtaining greater measures of grace, and mercy then in the next life, where there is no meritorious working of blessedness. The supposall of parity is added in respect of the extreme intensnesse of purgatory paines, wherby they be sufficient

enough



enough in a short space of time to equall a long continuance of this lifes afflictions.

As concerning the sundry additionall particles, or names frequently exprest in the concessions of Indulgences for example *plenary, more plenary, most plenary,* and also *libity*: this variety of words doth not cause any reall, or substantiall difference in order to the prime effect of an Indulgence, which is remission of temporall paine due to sin: for he that forgiveth all, excludeth nothing; wherefore since a plenary Indulgence remit- teth all the paine a sinner stands liable vnto, there remaineth nothing of it pardonable by a more plenary, or most plenary Indulgence, yea or by a *Libity*. However these additions are prudently exprest for to take away scruples therby, or to explicate more clearly what is granted, and the weightiness of the motives on which a plenary Indulgence is grounded: yet they may be distinguished in respect of certaine privileges, which are annexed to one Indulgence, and not to an other. But this is accidentall to an Indulgence, which taken in the proper formall sense is remission only of temporall paine due to sin.

The

The Priuiledges are power to absolue from censures, and reserued Cases: liberty to make choyce of any ghostly Father approued, and faculty to change vowes, which priuiledges are not granted in vertue of each plenary Indulgence, being proper to the Indulgence called a <sup>(n)</sup> Iubilie, which word Church-gouernours haue translated from the Hebrews to signifie full remission. For in the times of the ancient Hebrews euery fifty yeare was named the yeare of Iubilie, and holy vnto them, for as much, as each man did returne to his possession *Gratis*; seruants were deliuered out of bondage, and all inhabitants left their land vnlaboured enjoying full rest. After the like manner in vertue of a christian Iubilie those temporall aduantages are supplied by spirituall benefites namely rest from worldly delights, employments, and also deliuerance out of sin both in order to it's guilt, and temporall pain corresponding thereto; for though the Iubilie it self be a releasing only of temporall paine, yet through <sup>(o)</sup>

con-

<sup>(n)</sup> The Name of Iubily comes of the Hebrew word *Jobel* which according to Saint Hierome and Saint Isidore signifies remission, or fulnes of rest.

<sup>(o)</sup> According to the Popes intention the benefit of a Iubily

cannot be obtain'd except confession of our sinnes goe afore: and truly confession is required as a worke enjoynd, and communion also according to the common opinion of catholick writers.

confession, and contrition, which ought to accompany it, euen the guilt of sin is remitted, in so much, that a sinner, which confesseth, and detesteth his wickedness in compliance to the Iubily returneth to his possession of sanctifying grace lost afore.

The vsage of christian Iubilies was anciently practised, though Pope Boniface the eight of that name about the year after Christ's Incarnation 1300. by an express written ordinance did institute, that they should be celebrated in euery hundred yeare, as appeareth by \* the Extra: *Antiquorum de penitentijs, & remissionibus*: neuertheless they lay claim to a higher antiquity, as doth plainly euidence the same extrauagant made in the yeare 1300. Wherefore it is an extream weaknesse in such, as asserth Iubilies to be new inuentions: yet the Popes, that succeeded in Church-gouernment afterward, altered the institution of Boniface: Clement the sixth reduced Iubilies to euery fifty yeare: Urban the second to euery thir-

\* In Extra. de penit. & remiss. (qua condita fuit anno 1630. iuxta Nauar. notab. 7.) dicitur Antiquorum habet fida relatio, quod accedentibus ad honorabilem Basilicam principis Apostolorum in urbe concessa fuerint magna remissiones, & Indulgentia peccatorum.

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ty three yeare in memory, honour,  
and reuerence of the yeares Christ  
liued on earth; again Paul the se-  
cond, and Sixtus the fourth con-  
tracted them to euery twenty five  
years, and so they haue continued  
euer since.

CHAR.





C H A R. X V.  
OF  
P V R G A T O R Y  
T H E C O N T E N T S.

The soul's of believing christians, that remote out of their bodyes in the state of grace, and be not fully cleansed from the dregs of sin endure punishment's in the lower part's of the earth, till they become fit for the enjoyment of their heavenly heritage, which is inconsistent with uncleannes: though some soul's as soon, as they depart out of their earthly Tabernacles receive the reward of faith, and good works, yet others are sent to prison (Purgatory) whence there is no deliuerance till the last sardin be paid: God oft forgiues sin, as to the mortall guilt thereof without remitting the veniall defects, or temporall pains: such soul's onely goe to Purgatory, as are liable to veniall fault's, or temporall satisfactions, from which there is deliuerance before the generall Resurrection through the sacrifices, suffrages, fastings, alms-deeds, which the faithfull aliae offer to God to that intent, and purpose: The fire that by diuine dispensation tormentes good soul's in Purgatory, is not imaginaty, or metaphoricall, but true reall, and corporall fire.

**P***urgatory is a receptacle of soul's denested  
of their bodies, which stand in need of the  
holy*

holy Churches suffrages, and sacrifices for their deliuerance out of satisfactory pain's due to the sinnes they committed when they were inuested with their bodyes. Besides the receptacle of blessed souls, which is the \* highest Heauen, (a) and the receptacle of damned soul's; which is the lowest Hell; There is a third receptacle vnder earth of souls suffering vnto blessednes, called *Purgatory*: because the fire therof,

\* *Caelū in-  
pyreum est  
locus bea-  
torum atq̃  
na vita  
fruentium.*

O which

(a) S. Austin in *Psal. 85.* and *Epif. 99.* calleth the receptacle of damned souls the Hell of Hell, and according to the common opinion of diuin's *Purgatory* is not situated far from thence, towards the Center of the earth. Wherefore the holy Church sing's in the office of the Dead. *Deliver o lord, the souls of the faithfull departed from the pains of Hell,* that is from the pains of *Purgatory*. So that, S. Austin *Epif. 99.* ad Euod. expound's the scripture *Act. 2.* (*vvhom God rais'd vp loosng the sorrowes of Hell*) of Christ's discent into Hell, that is into the lower parts of the earth, which doubtless were not the Receptacle of damned souls; whereby appears, that the Hell of the damned was not the sole Receptacle of souls remou'd out of their bodyes; and indeed holy scripture giues euidence enough of this catholick truth: for Ecclesiasticus c. 24. personating Christ, saith thus. *I will penetrate all the lower part's of the earth, and will beholde all that sleepe, and will enlighten all that hope in our lord.* From whence, is plainly infer'd a Receptacle vnder earth different from the Hell of the damned, in which soul's hope not in, but blaspheme our lord. As to Christ's descending into the lower parts of the earth, it is an Article of christian faith, and so euident a truth, that S. Austin *Epif. 99.* ad Euod. expressly saith, *Who but an infidel will deny that Christ descended into Hell,* and with intent according to the ancient Fathers to deliuer the Patriarchs, and iust men which were detain'd there as Prisoners till his death, and Resurrection.

which is an instrument of the diuine Iustice purgeth out the leauen of veniall sinnes, and weareth away temporall pains, which euen iust men sometimes die liable vnto. Though small faults, and gentle debt's doe not vndoe the knott of reciprocall friendship, that is once tyed between God, and a sinner in vertue of perfect contrition, or attrition with the helpe of sacramentall penance: neuertheless they obstruct his passage to the kingdom of Heauen, till they be fully compensated, and satisfied for, either in this life through voluntary act's of sorrow, and corporall afflictions, or in the next through purgatiue fire, wherby is meant *Purgatory*, which is the (b) prison out of which there is no deliuerance till the vtmost farthing be paid. *Math. 5.* for eternall life hath nothing of imperfection, and consequently is inconsistent with all sort's of defects. Wherefore since the soul's euen of iust men after the quitting of their bodyes sometymes be lyable

(b) By the prison mention'd *Mat. 4.* the ancient Fathers vnderstand *Purgatory*: for example *S. Cyprian Epif. 52. ad Antonia.* teacheth that some soul's suddenly after their remouing out of their bodyes receiue the reward of faith, and good works, and a crown from our lord: but others are sent to prison from which is no deliuerance till the last farthing be paid.

ble to satisfactory punishments, (c) and venial defects, and therefore counted imperfect, they continue depriued of blessedness, till all imperfection be purged away. As a Iudg doth not punish all offences with death: and as one man after that he is reconciled to another, that hath iniured him, demandeth some satisfaction for the iniury done: for Dauid though he pardoned Absolon his offence: Yet he did not suffer him \* to abide in his sight, or in his house: so God, though he doth not punish all finnes with eternall death (some hauing nothing of mortall malice) and though he receiueth a grieuous sinner into grace, that casteth away all his mortall transgressions, and turneth vnto him with a new heart: neuertheless he doth not admit him to his glorious presence, till he hath made full satisfaction, as to the reparation of the iniury done him: whereby it is clear that God neither in this li-

\* Reg. 14.  
Dauid con-  
donauit fi-  
lio suo Abso-  
loni pecca-  
tum, sic ra-  
men ei pla-  
carus, addit:  
reuerietur  
in domum  
suam, & sa-  
ciem mentis  
non videat.

O 2                      fe,

(c) S. Austin l. de bono coniugij cap. 6. names mortall sin, deadly crime, and Epif. 89. and in sundry other places he calleth offences which are not deadly (and therefore commonly nam'd veniall finnes) *little fault's*, of which the Apostle S. Iames, cap. 2. in many things vve sinne all. And S. Mathew cap. 6. foregiue us our trespasses &c. and of veniall finnes the Mileutan synode interpretes these scriptures, so that the iustest man, that liues is liable to veniall finnes.



\* Prouerb.

23. *Tu virga percussies eum, & animam eius de inferno liberabis. Item Tob. 13. Tu flagellas, & saluas, deducis ad inferos, & reducis.*

fe, nor in the next \* chasteneth sinners, that haue turned away from their iniquity, as his enemies to destroy them: but as his children to make them fit, and proper for the enjoyment of their heavenly inheritance. This catholick truth all antiquity acknowledgeth, Councils define, the approued vniuersall practice of christian Churches teacheth, and authority of scriptures warranteth.

The second booke of the Machabees prayseth the noble Iudas (*d*) who iudged, that it was a holy, and good thought to pray for the dead, that they might be deliuered from sin, and therefore sent three thousand drachmes to

le-

(*d*) Iudas Machabeus piously conceiu'd all, or at least many of his souldiers to haue dyed godly, that is in the state of grace: and though they might haue coueted, and detain'd some part of the siluer, and gold, that was on the Idols, contrary to the commandment of God *Deut. 7*. Neuertheless we ought not to infer from thence, that the same souldiers did not repent of that sin before their death, or that by doing so they committed a deadly sin, being they might want sufficient instruction, and recognition in order to that law. Howeuver t'is certain, that Iudas Machabeus appointed a sacrifice to be offer'd for those only, which dyed godly. As to the books of the Machabies S. Austin l. 18. de ciuit. cap. 3. attests, that though they be not contained in the Iew's Canon, or Catalogue, neuertheless the catholick Church counteth them for canonicall. Besides the third Council of Carthage whereof S. Austin was a member placeth the Machabies in the number of diuine scriptures.

Jerusalem for the offering of a sin-sacrifice in regard of his souldiers, that were slaine in the holy warr, belieuing that there was great fauour laid vp for those, that died *godly*: that is, in the state of grace; and since this action of religious piety cannot be meant in order to blessed soul's, these hauing full enioyment of blessedness, nor in order to damned souls, these being sentenced to eternall fire: it is plainly euident, that the meaning thereof is in reference to good souls, which are neither in Heauen, nor in Hell, but in a third place suffering vnto heavenly blessedness: this doctrine the Apostle teacheth \* 1. Cor. 3. where he affirmeth, that after this life some souls are saued by fire, saving; *If any man's work's burne he shall suffer preiudice, but he shall be saued himselfe: yet so, as it were by fire.* In which scripture he distinguisheth two kind's of work's, that a catholick Christian constituted in the state of grace, exerciseth, whereof some are meritorious, and in as much, as they containe nothing of vncleaness, or imperfection the Apostle compareth them vnto gold, siluer, and precious stones, which can receiue no detriment through fire: therby signifying, that such

O 3

souls,

\* Ex scriptura 1. Cor. 3. Patres Latini in Conilio Florent. Purgatoriū dari designant. Et quod ibi Apostolus intelligat ignē Purgatoriū testantur Orig. hom. 25. in Exod. Item Aug. in Enchyrid. c. 68. & l. 21. de ciuit. c. 2. & 26.

souls, as build on the foundation; that is, Christ, and his grace, works of gold, siluer, and pretious stones: which is to say pure, and holy actions without mixture of vncleaness, (e) will suffer no prejudice by fire in the day of particular, or vniuersall Iudgment; but there be other workes built vpon Christ, as the foundation, which include small defects, and imperfections. to wit, veniall sinnes only, which the Apostle nameth *Wood, hay, or stubble*, that do consume in the fire; wherefore such souls, as be charged with this kinde of vncleane workes, doe suffer detriment in the day of particular Iudgment remaining afflicted by fire, till all vncleaness be purged away: and this to be the true meaning of the Apostle, his own words, explicated aright do clearly euidence. For first, that by gold, siluer, and pretious stones be vnderstood good work's, pure without

(e) According to holy scripture fire shall trye all workes; yet not so, as that all workes, and all the workers shall haue their tryall in burning flamm's: but because fire, that is ordain'd to purge out of our workes the dregs of corruption, is said to trye workes, which haue nothing of vncleane, because the fire does not touch them in regard of their purenes. Which is S. Ambroses explication in *Psalm* 118. and after the same manner wild beasts, are said to haue tryed many martyrs, though they touch'd not their sacred bodies.

thout staine, orthodox writers vnanimously grant. Secondly that by wood, hay, or stuble are meant veniall sinnes, it is manifest enough: because the Apostle expressly doth assert, that the works signified by those word's are to be burnt by the fire, and neuertheless such, as haue exercised them, are to be saued, which cannot be vnderstood of mortall offences, the guilt wherof vndoubtedly dammeth euery one that dyeth charged with it: neither can the said word's carry the sense of works, that haue nothing of vncleanell, because fire cannot preiudice those, they being as gold, siuer, and pretious stones vncombustible; wherefore of necessary wood, hay, or stuble doe signifie small faults, which being once purged out by fire, the soul, that committed them is saued: that is to say translated to eternall life: and indeed since the Apostle speaketh of sauing after death, it is clear that he meaneth eternall saluation therby. Thirdly that by the words *The day of the lord shall declare it*, is vnderstood the day of each souls particular judgment, is manifest likewise, according to that saying Math. 24. *Watch therefore for ye know not what howre the son of man will come*: that is to

say, what hower ye shall die, and be iudged. Again the same Apostle 2. Timothy. 4. sayth that there was laid vp for him a crown of Iustice, which *At that day our lord would giue him, a iust Iudg.* Yet doubtless he obtained that reward instantly after his death as to essentiall blessedness. Lastly, that by the word (f) fire, true, and reall fire is meant, appears by the Apostles saying, *That if any mans work burneth,* for to burne is proper to true fire: and as concerning the particles \* (as it were) they doe rather affirme then infirme the reality of fire: for when S. Iohn sayeth of Christ *cap. 1. we saw the glory of him,* as it were of the only begotten of the Father: the particles (as it were) doe not deny Christ to be the true, and naturall son of God the Father: but rather affirme, that vndoubted truth, as all catholick writers doe obserue in their Commentaries vpon that scriptu-

\* Jo. 1. *vidimus gloriam eius, quasi gloriam unigeniti à Patre, ubi quasi, non est particula diminuens, aut faciens comparationem inter veram & metaphoricam gloriam, sed potius explicat veritatem, ut notant S.*

*Patres, sic loquendo de Rege, dicimus incedit quasi Rex, id est, ut Regem decet: & de viro iusto: venit ut vir iustus, id est, ut decet virum iustum.*

(f) According to S. Austin *l. de fide & oparibus* the fire of hell is euerlasting against the error of Origin. and the Latin Father's in the Council's of Florence asserēt true fire in Purgatory, and speake after the same manner of it, as of Hell fire, and the Current of catholick Doctours teach, that the fire of Hell is true corporall fire.

re. Hereby it is cleare (s) that the Apostle held purgation of some soules after they were deuſted of their bodies, and before their tranſlation vnto eternall liſe: and this the catholick Church calleth *Purgatory*, which name, though it be not vied in holy ſcripture no more then the words Trinity, perſon, and ſundry others, which are receiued, and allowed of by all writers in order to a clearer explicating ſome miſteries of chriſtian Religion: howeuer the name *Purgatory* taken in the ſenſe afore mentioned layeth claime to a large ſeries of Antiquity. But ſeeing that ſcriptures, and \* primitive Fathers doe aſſert the thing ſignified by the name of *Purgatory* vzt: purgation of ſome ſouls by ſuffering of temporall paines in the next life \* no man can contend about that name without

\* S. Cyprian.  
Epif. tota.  
52. ad Anton. Orig.  
hom. 6. in  
Exod. cum,  
inquit, venit,  
ſi quis multa opera  
bona, & parum  
aliquid iniquitatis  
attulerit, illud parum  
tanquã plu-

bum reſoluitur, & purgatur, & totum remanet aurum purum....  
Hilar. in illud pſal. 118. (concupiuit anima mea) purgatorium vocat inſeſſum ignem, in quo gratia ſuſtinentur ſupplicia, per qua anima a peccatis expiantur. Aug. l. 2. 1. de ciuit. c. 24. ait conſtare quod ſpiritus aliquorum fidelium poenas aliquas temporales poſt mortem patiantur.

\* Aug. quando de re conſtat de nomine non eſt contendendum.

(s) S. Cyprian Epif. 52. ad Antonia. writes thus. Tis not the ſame thing to be ſent to priſon, and there to remain till the laſt farthing be pay'd; tis not the ſame thing to receiue ſuddenly the reward of faith, and vertue, and to be clenſ'd, and purg'd by fire after long ſuffering of grievous ſorrows for ſinnes committed afore.

thout incurring a censure of manifest weakness; yet in regard of two states only to which God promiseth eternall life, or eternall death, that is: beatitude, or damnation (for Purgatory shall cease after the day of generall Iudgment is past) both the scripture, and the Fathers sometimes doe mention only after death, the Paradise of the blessed, and the Hell of the damned, \* which be the two euerlasting states of soules: but hence no man can argue an absolute negation of a third place, or state in reference to temporall afflictions after death without preiudicing both scriptur's, and Fathers, as is sufficiently enough proued: and though S. Austin *Ser. 14. de vertutibus Domini & lib. 10. de peccatorum meritis, & remissione cap. 20.* doth expressly affirme, that the catholick faith acknowledgeth two places only vzt: an eternall kingdome (of Heauen) or Hell eternall neuertheless by his other writings appeareth plainly, that he held the Purgatory of some faithfull soul's after death, and in the cited writing's he denyeth only, that the Catholick Church does acknowledge such a third place, as Pelagius contended for, who taught, that children dying without baptism should be

\* *De locis, seu  
statibus per-  
petuis intel-  
liguntur ha-  
scriptura:  
Eccles. 11. si  
cecideris lig-  
num ad Au-  
strum aut  
Aquilonem,  
in quocunq;  
loco incide-  
ris, ibi eris.  
Item Mat.  
25. Ite ma-  
ledicti in ig-  
nem eternū,  
Quoniam be-  
nedicti possi-  
dere Regnū.*

be saved, though they were not admitted into the kingdome of Heauen: which errour S. Austin confuteth. By the premises is euident that such souls only goe to Purgatory, as are liable either to veniall sins, or temporall satisfactions corresponding to their sins pardoned in this life, as to the guilt thereof, both of them importing defects, that are inconsistent with the perfection of heauenly blessedness: yet these suffering souls, while they endure their painfull afflictions haue something of comfort, and refreshment: <sup>(b)</sup> for they know, that there is fauour laid vp for them, they are certaine of their saluation, they loue God with all their power conforming themselves in the bitterness of their afflictions to his diuine will of Iustice, they haue confidence in the suffrages, and sacrifices of the faithfull vpon earth in order to their deliuerance, and are visited by their good Angells, that cheare them vp. Neither doth it hence follow, that their paines are less grievous: for the intensest sorrow is not incompatible with the said refreshments,

<sup>(b)</sup> Pope Leo the tenth in his condemnation of Luther's 26. Article hath defined that soul's in Purgatory are assured of their saluation.



ments, as appeareth by Christ, whose grief abounded, and exceeded others in intensness, notwithstanding the assurance of glory, the comfort flowing from his God-head, the conformity to the will of his diuine Father, and the extreame willingness to suffer his death, and passion for the Redemption of the world: and indeed it is a certaine truth, that the anguish, and tribulation which a soul endureth in Purgatory \* is more grieuous, then all the sufferings of this life: for therein is the place, and time of executing the diuine Iustice, the instrument wherof is true, and reall fire, that is applyed \* for the tormenting of such soules (truly and really) according to the proportion of the guilt of petty-treasons, and debt's, they stand charged with; yet in as much, as they being departed in faith, hope, and charity, which be the spirituall chaines of vnion, in order to all the good members of Christ's mysticall body, and in as much, as it is proper, and naturall to the (i) mem-

\* Docent S.  
*Aug. l de eu-  
 ra pro mor-  
 tuis agenda  
 c. 16. & S.  
 Ansel. in cap.  
 3. 1. Cor. pœ-  
 nam quam  
 patiuntur a-  
 nima Purga-  
 torij esse  
 grauiorem  
 omni pœna  
 huius vitæ.  
 \* Ang. l. 2.  
 de ciuit. c. 10.  
 docet spiritû  
 posse pati ab  
 igne corporeo  
 per omni-  
 potentiam Dei.*

(i) According to the Apostle 1. Cor. 12. members of one, and the same body can mutually helpe one, another: and it is an Article of Catholick faith, that the soul's in Purgatory are members of one, and the same Church, and can be help'd through her prayers, and suffrages. And as to this poynt of doctrine there was

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ful agreement between the Latin, and Greek Fathers in the Council of Florence, as clearly appears by the letters of union. Besides Aerius was counted an Heretic by S. Epiphanius hær. 75. and S. Austin hær. because he denied that the dead might receive reliefe through the suffrages of the living. Moreover this Catholick truth is asserted by the ancientest Fathers, namely S. Denys's *l. de ecleſ. Hierar. c. 7.* S. Cyprian *Epif. 66.* and S. Austin *l. de cura pro mortuis agenda & ser. 22. de verbis Apof.* expressly teacheth that the doctrine, which asserts, that the faithfull departed receive help by prayers sacrifices, and Almes-deeds &c. is approved by the vniuersall Church.

members of one, and the same body, to comfort, and help one another, doubtless the souls of Purgatory can be comforted, and helped by the prayers, and suffrages of the living, as plainly appears by the testimonies, and Liturgies of primitive Fathers, authorities of Councils, and the vniuersall practice of the catholick Church, that offereth dayly, and howerly prayers, and suffrages for the faithfull souls of such, as die in grace, that they may be comforted, and deliuered out of the grievous paines, which they endure in Purgatory. Besides for as much, as they are not (k) separated

(k) According to S. Austin *l. 20. de Ciuit. c. 9.* the souls of the faithfull departed are not separated from the Church, which even now is the kingdom of God: and indeed the good souls of Purgatory are united vnto us in charity, in regard at their departure out of this world they were in the state of grace: again they are united vnto vs in faith, and hope, because these two vertues are not euacuated before the soul's admittance into Heauen.

perated from the Church, they be in a capacity to receiue benefit euen by Indulgences, it being in the Churches power to apply those spirituall treasures for the aduantage of all such children, as abide in vnion with her through faith, Hope, and charity. And though prayers, Church-suffrages, Indulgences &c. doe not remit sinnes in the next life these requiring necessarily \*infusion of grace if mortall, or a detestation thereof, if veniall; no man can say, but that souls be deliuered thereby out of their paines, and translated to the kingdome of heauen, without contradicting the authority of ancient Fathers, the definition of a generall Council, the Ordinances of sundry Popes, and the vniuersall practice of the catholick Church. For example S. Austin placeth souls after their purgation in the next life, in heauen, to expect their bodies *lib. 15. de Trinitate cap. 25.* Again S. Austin puts no longer bounds to tyme in Purgatory, then the matter, as to satisfaction, for each sinne, requireth. The Council of Florence defineth the transplanting of suffering soul's out of Purgatory, into Heauen before the generall Resurrection: Pope Benedict the 12. decreto

Be-

\*Trid sess. 6.  
cap. 7. docet  
peccatū mor-  
tale non re-  
mitti sine  
infusione  
gratia, at  
sola Sacra-  
menta in re,  
vel in voto  
suscepta in-  
fundūt gra-  
tiam ex eodē  
Concil. sess.  
6. cap. 4. sed  
Indulgentia  
nō est Sacra-  
mentum, &  
culpa venia-  
lis nunquam  
tollitur sine  
aliqua dis-  
plicitia de  
tali peccato  
veniali.

*Benedictus Deus in donis suis* rancketh such, as hold with pertinacy the contrary doctrine in the number of Hereticks. Pope Gregory the first, and Pope Siluester afore granted (1) Indulgences to such Priests, as offered the sacrifice of Christ's body, and blood in a Chappell dedicated to the blessed Virgin Mary called by the name of *Maria Liberatrix* that they might free one soul out of Purgatory as doth appeare by the ancient Records of the said Chappell, and Pope Pascall the first gaue deliuerance of one soul out of Purgatory to Priests

ce-

(1) Although an Indulgence be an act of iurisdiction, and although the Church militant hath nothing of iurisdiction ouer the souls suffering in Purgatory: neuertheless she hath power ouer her spirituall Treasure. In consequence of which Indulgences are not granted in order to the dead after the manner of a Iudges absolution, but in nature of a suffrage vnto helping of such onely, as remoue out of their bodyes in communion with Christ's body, and blood: wherefore when the Church-gouernours grant Indulgences for the dead, they insert the particles *per modum suffragij*: after the manner of suffrages, whereby is signified, that they doe not giue Indulgences in order to the dead, as if the dead were continued vnder their iurisdiction, but they grant them only, as competent recompences, or conuenient satisfactions for as much, as the faithfull aliuie offer them as satisfactory works vnto satisfying the pains due to the sinnes which the dead had committed before they were remou'd out of their bodyes. Aud doubtless euery particular belieuer, that is in the state of grace may offer to God their fasting, praying, and giuing of almes, as worthy satisfactions vnto compenling of the torment's which good soul's endure in Purgatory.

celebrating five Masses in a Church consecrated to S. Praxes, which Indulgence eleuen succeeding Popes confirmed whereunto may be added the Indulgence of Pope Iohn the eight, that administred supream Church-gouernment in the yeare 878. granted to souldiers, that should loose their lives in the holy warr for the defēce of the Church; and this practice was neuer yet reproued by any Council, Pope, or catholick writer, wherfore it seemeth a strange thing, that Mr. Thomas White a private man, and in outward profession a catholick christian should assume so vnauthorized a liberty, and vnparalleled boldnesse, as to publish a writing in the yeare 1653. entitled (An Account of his husbarding the midle state of souls) in contradiction of the (m) constant, and vniuersall practice, that agreeth with so warrantable, and euident testimonies, as are set down. Howeuer he produces but weake, and incōsequent proofs for the establishing of his nouell doctrine: for example from these words *Maccab. For if he had not hoped that they,*

(m) According to S. Austin *Tom. Epif. 118. ad Iamua.* it is a manifest madnes to call in question, what the vniuersall Church practiseth.

they, which were slaine would rise again, it had been superfluous and vain, to pray for the dead) he doth infer that the soul's in Purgatory are not freed of their sufferings till the generall Resurrection, and this inference he proueth only saying: For if soul's were released out of their pains through the prayers of the living before the Resurrection, it would be extreme profitable to pray for the dead, though no Resurrection should follow. But where is the connection between the Scripture-Text, and Mr. Whites inference? shall it follow, that good soul's must be imprisoned till the generall Resurrection, because the noble, and godly Iudas according to the profession of his Religion did belieue in the immortality of soul's, and the Resurrection of their bodyes? and indeed the true meaning of this scripture afore alledged according to all Orthodox writers, is this, vizt: if Iudas Maccabæus had believed soul's to be mortall, and to die with their bodyes, which consequently should never rise again, it had been superfluous, and vain to pray for them: and therefore religiously thinking of the Resurrection, and fearing, that the souls of his soul-diers, that were slaine in battell might

be punished in the next life, in respect of some sinnes they had committed vpon earth, he commanded, that prayers, and sacrifice should be offered for their deliuerance from sin, that is to say from temporall punishment due to their sinnes: whence doubtlesse no wise, and iudicious man can infer the imprisonment of soules in Purgatory till the generall Resurrection, which would neuer haue happened if soules had been mortall, and died together with their bodies. After the same manner he abuseth the new Testament. *Let the new instrument, saith he, keepe time and harmony with the old: let S. Paul be heard preaching to the same effect 1. Cor. 15. what shall they doe, which are (n) baptised for the dead if the dead doe not rise at all.* From this holy text he inferreth, that no benefit is obtained by baptism for the dead before the

(n) By baptism for the dead the Apostle may mean water of tribulation, and persecution, wherewith primitive Christians seem'd, as it were baptised: again may vnderstand voluntary afflictions: for example praying, fasting, giuing of Almes &c. which the liuing offer to God for the comfort, and benefit of the dead, moreouer the Apostle may mean the baptising of such, as defer'd their baptism till the hower of death, which Custome was vsuall in the primitive Church, and the Apostles sense is then, if soules be mortall, and in consequence thereof no resurrection of the dead, those which are baptised dying, that is at the hower of their death reape nothing of advantage by their baptism.

the Resurrection, nor by so doing can soul's till then be released. But in earnest, this is a pitifull deduction, like vnto this; God is in Heauen, therfore Mr. Thomas White is at Rotterdam: for indeed there is nothing of connection between the antecedent, and consequence, and Mr. Whit's inference, for it does not follow, that soul's obtaine nothing of profit before the Resurrection, because S. Paul saith: *What shall they doe, which are baptised for the dead,* (meaning thereby to what purpose shall Christians pray, fast, giue Almes, or suffer tribulation for Christ's sake) if the dead rise not again. Besides if Mr. Whit's inference were warrantable, and vnquestionable the Apostle himself is not as yet in a capacity to obtaine that eminent benefit of being deliuered before the Resurrection. For in the same Chapter he addeth to the word's set down, *Why are we (Apostles) in jeopardy euery hower (if the dead rise not at all) what aduantage is it me (to haue prayed, fasted, endured great persecution) if the dead be not raised vp: let us eat, and drink for tomorrow we shall die;* that is, if there be no Resurrection after death why doe wee giue our selues to any thing el's, saue to



eating, and drinking. Wherefore S. Paul himself according to Mr. White is but in the way to his blessed crowne, for if his soul were already translated into Heaven, his sufferings would haue aduantaged euē though no Resurrection should follow. But it seemeth a strange thing, that Mr. White should presume to gather from the words set downe, that good souls shall not be released of the paines, which they suffer in Purgatory before the generall Resurrection, the said words not carrying the least sound that way: for they neither speake of pain's in order to the next life, nor of releasing souls out of Purgatory: and indeed the Apostles sole intent in the Chapter alledged, is to proue the Resurrection of the dead, and to that purpose brings sundry argument's. The first whereof is that Christ our head is raised vp, and therefore we his members shall rise again in regard of the fast connection, that is between the head, and the members thereof. And what Mr. White alledgeth for the imprisonment of souls to the day of Iudgment is a secondary argument, which S. Paul useth only as a confirmation of his first argument to demonstrate the

Re.

Resurrection of bodyes, signifying thereby, that he himselfe together with the rest of the Apostles, and primitive Christians of those day's had suffered in vain afflictions, and tribulations if souls had been mortall, and consequently neuer to rise again; for t'is clear by the very forme of the Apostles speech, that he supposed the false opinion, that teacheth souls to be mortall, whence of necessity would follow, that there should be no Resurrection at all: and truly if the Apostle had not made that supposall, he would haue concluded nothing; for supposing souls to be immortal, good works of this life would haue much aduantaged him for the obtaining of Heauenly blessedness, though no Resurrection at all had followed. And the same supposall is made by the holy writer of the Macchabies, signifying thereby if the dead were not to rise again, it would follow; that souls were mortall in consequence of which all prayers offered for them would be in vain; where is obseruable, that the Jewish sectaries, to wit, Sadducies held, that the souls were mortall, and consequently denied the Resurrection of Bodies: other Jewes which believed aright,

professed immortality together with the Resurrection, there being in each soul an innate desire to resume the body wherof it was the true form once, and as to reason it is most consonant, that God, who createth nothing in vain, will not frustrate that desire: hence it was, that the ancient Jew's spoak of the immortality of souls, and the Resurrection of bodyes alike: and our Saviour Christ *Math. 22.* to proue to the Sadducies the Resurrection of bodies infer's it from the immortality of the soul, v-  
sing that scripture-testimony: *I am God of Abraham, God of Isaack, God of Iacob, and subsumeth thus: there is no God of the dead, but of the liuing*, arguing thereby, that the dead rise again, since their souls doe not die with their bodyes. Besides it is observable, (e) that Ochinus an Apostat Capucin Fryer abused the fore-mentioned scripture-testimony 2. *Macchab. 12.* to destroy Purgatory: and after the very same way of arguing Mr. White abuseth it to ouerthrow a catholick assertion,

(e) Ochinus an Apostata Capucin cutteth an argument out of the cited Chap. *Macchabe. 1.* against Purgatory arguing thus. If there were a Purgatory, though there were no Resurrection of the dead: neuertheless prayers offered for the dead might not be in vaine, because the souls thereby might obtain deliuerance from their pain's.

tion, that teacheth the deliuerance of  
souls out of Purgatory in vertue of ho-  
ly Churches suffrages. Likewise sundry  
hereticks haue made vse of the same  
Text to weaken the authority of the  
books of Machabees pretending, that  
the words (*If those that were slain should  
not rise again*) containe a manifest error,  
namely, that souls die with their bo-  
dies, and rise again: wherby is plainly  
eident, that it is no difficult businesse  
for a man, that is wantonly ambitious  
to be singular in teaching, to cut out of  
scripture abortiue interpretations, and  
to fit them to his vain vnquiet fancy,  
by which he is biaised. But how hap-  
pens it, that Mr. White alledgeth scrip-  
ture-authority vnto the deteyning of  
good souls in Purgatory till the generall  
Resurrection, \* and to lay claime to eu-  
dence in his deduction from thence. It  
is not his custome to fly to that san-  
ctuary for protection of his Nouelties,  
nor to acknowledg euidence enough in  
the scriptures themselues to determine  
any controuersy: for he expressly wri-  
teth, that *It were as ridiculous to seeke the  
decision of controuersyes out of the Bible, as  
to cut with a Beate, or knock with a straw:*  
howeuer it seemes, he hath a good min-

\* Mr. White  
in Dimenso  
2. affirma-  
mus itaque  
nos, euidenter  
cenuinci ex  
hoc testimo-  
nio non solus  
pœnis Pur-  
gatorij ani-  
mas ante  
Resurrectio-  
nem.

de to cloath his doctrines in the scripture colour's, when that holy livery ( how vnhandſomly ſoeuer put on ) may ſerue him for a diſguiſe. From the premiſes is euident how little reaſon Mr. White hath to boaſt of the two mentioned ſcripture-Teſtimonies viz. 2 Ma- chab. 12. 1. Cor. 15. vauntingly ſaying: *Theſe two texts therefore remaine inviolable, as firſt not to be reſiſted without manifeſt violence, ſecondly, pointing at the very knot of the controuerſy, that ſouls once engaged are not capable of that eminent good of being deliuered from their pain's before the Reſurrection.* And from theſe pitifull inferences he paſſeth vnto other ſcripture-Teſtimonies, wherby he endeauour's to pro- ue, that euen bleſſed ſouls haue need of prayers: but of his vnnaturall, and irra- tionall arguments, as to this point, the Character of the Church Triumphant ſhall giue euidence enough.

CHAR.





CHAR. XVI.

OF

HOLY ORDER

THE CONTENTS.

As God in the old law constituted, superiour, and inferiour Ministers to serue in the Temple, so in the new law he hath appointed Bishops, Priests, Deacons, Sub-Deacons &c. one more eminent, then an other to dispense diuine misteries in the Church of Christ: Though euery Bishop is a Priest, neuertheless euery Priest is not a Bishop: to confer the Sacraments of holy Order, and Confirmation is proper to Episcopall authority onely: there be seuen Ecclesiasticall Orders taken in the proper sense corresponding to as many distinct functions exercised in relation to the celebrating of the holy Euchariste; clerical ton-sure can make no good claim to an Ecclesiasticall Order taken in the proper sense: Episcopacy in an holy Order, the noblest part of the Churches Hierarchy, a proper Sacrament, and imprint's a speciall character in the soul of him, that is ordain'd a true Bishop: Bishops, and Priests down from the Apostles till these tymes embraced a single life: answers to sundry Arguments made in fauour of Priest's Marriages.

**H**oly Order (taken in the restrained Ecclesiasticall sense) (a) is a proper  
SACRA-

(a) 1. Timoth. 4. Neglect not the grace (S. Paul saith) that is in thee, which was given thee by prophesie, and imposition of hands

of Priesthood. S. Chrysostom hom. 13. commenting vpon this sacred Text affirms. that the Apostle meant by imposition of hand's the Sacrament of holy Order, which Timothy receiu'd of him: after the same manner Theodoret interprets the sacred Text 2. Timot. 1. *Stirr up the graces of God, which is in thee by the imposition of mine hands.* That is by my ordaining thee, who am a Bishop, and S. Ambrose writing vpon the same Text implies in the imposition of hands all the outward actions, and words, which were done, and said ouer him selfe, when he was ordain'd a Priest: Besides in the primitiue Church when a Bishop confer'd the holy Order of Priesthood, he vsed to bless the party ordain'd, lye his hands on his head, and giue him power to offer sacrifice for the liuing, and the dead in the name of our lord, that is in the room of Christ. In consequence of the premises, since in the ordination of Priests grace is giuen by an outward sensible sign, holy Order is a Sacrament of the new law, and so is defin'd by the Council's of Florence *In the Decree of Pope Eugenius.* And Trent sess. 23. can. 4.

*Sacrament of the new law, whereby a reasonable creature of the male sex, \* and baptised, is ordained, and enabled to perform the ministry of the Euchariste, or in the celebration thereof to serue after a speciall manner (b) in vertue of his ordination. \* As God in the old*

\* *Baptismus requiritur in eo qui ordinatur, quia baptisumus in re susceptus est fanua a-*  
*liorū Sacra-*  
*mentorum, cuius proinde characterem, character Ordinis supponit,*  
*ut patet ex cap. si quis presbyter.*

\* *Hieron. Epis. 57. qua est ad Euagrium, ut sciamus, inquit, traditiones Apostolicas sumptas de veteri Ecclesia (puta ex Vaticano Isaia cap. 6. Assumam ex ijs in Sacerdotes & Leuitas) quod Aaron, & filij eius, & Leuita in Templo fuerunt, hoc sibi Episcopi, Presbyteri & Diaconi vendicant in Ecclesia: & S. Hieron. locus Isaia intelligit ad literam, de Apostolis, & successoribus eorum in officio sacerdotali.*

(b) *Diaconesses mentioned Epis ad Timoth. could make no more claim to an Ecclesiasticall Order taken in the proper sense,*

then the Religious men, and women of those dayes being they had no power, or iurisdiction, as to the accomplishing or administering of a Sacrament. And although Deanship, Arch-Deanship, Priorship, and Abbat-ship lay claim to something of Ecclesiasticall iurisdiction: neuertheless by vertue of their institution, and consecration they receiue no power to administer a Sacrament, or to serue specially in the administration therof, and 'tis the same, as to Arch-Bishops and Patriarchs considered precisely in order to the dignity they haue ouer, and about the Order of Bishops.

old law took of his people to be Priests and Leuits: that is constituted superiour, and inferiour Ministers for the administering of diuine things in the Temple; so in the new law he hath ordained diuers degrees, or states of Ministers, one more eminent, then an other: for example Bishops, Priests, Deacons, and other Clergy men to (c) dispense diuine Mysteries: that is to say, the Sacraments in the Church of Christ: as concerning Bishops the scripture maketh mention of them, as diuinely instituted *Act. 20 take heed vnto your selues, and of all the flock wherof the holy Ghost hath made you Bishops*

so

(c) The Apostle saith *Rom. 4. Let a man think of us, as of the Ministers of Christ, and the Dispensers of the Mysteries of God,* that is of the Sacraments. From whence the Council of Trent infers, that it is in the Churches power to dispose, appoint ordaine in the dispensing of Sacrament's, what she shall think expedient for the benefit of those which receiue them, and the greater reuerence of the same Sacraments, so that no alteration be made as to the substance thereof.



to rule the Church of God: and the name Bishop according to the consenting testimonies of all Interpreters, and Fathers signifys an Ecclesiasticall person, that by common vsage of speech is called a Bishop, (d) which is a Church-governour invested with superiority ouer meer Priest's in respect both of ordination, and iurisdiction. Again the scripture nameth Priests, as distinct from Bishops 1. *Timoth. 5. against Priests: receiue none accusation but vnder two, or three witnesses:* where doubtless the Apostle meaneth Priest's as wanting Episcopall dignity, and ordination, both because Timothy exercised authority ouer them, as also in regard, that in the same Chapter he gaue a command to Timothy, whom

(d) According to the Apostles doctrine set down *Act. 10.* Bishops receiue their power of gouernment in Order to the Church from the holy Ghost, wherefore they be *Pastores Ecclesie*, Pastors taken in the proper sence, seing that Church-gouernment is proper to them. Again according to the same Apostle 1. *Timor. 3.* a Bishop is cloth'd with power of iurisdiction aboue a meer Priest. So that according to diuine right a Bishop is aboue a meer Priest as appears by the Council of *Trent sess. 21. c. 1.* and indeed a Bishop by vertue of his ordination, and character hath power to confer the Sacraments of holy Order, and Confirmation validly: in consequence of which, he is by diuine dispensation aboue a meer Priest, because both his ordination and character haue institution from Christ: nor matters it, that a meer Priest by speciall priuledge may be enabled to confer the Sacrament of Confirmation, being his ordination, and character giue him no such power.

whom he had ordained a Bishop afore  
to cherish, and feed those Priests, for as  
much, as they were vnder his charge,  
and as substitutes administred the Sa-  
craments vnto the faithfull of the  
Church vnder him: which command  
cannot be meant in order to Bishops,  
since these are not (e) as meer Priests  
subject to the iurisdiction, and commit-  
ted to the care of an other Bishop.  
Furthermore the scripture mentioneth  
Deacons 1. *Timoth. 3. Deacons must be*  
*chast hauing the mystery of faith in pure con-*  
*science,* and the condition of their office  
doth euidence plainly enough their in-  
feriority, and subordination not only to  
Bishops, but also to meer Priests, and  
the Apostle. *Act. 6.* declares also as  
much.

(e) Acrius made no difference between a Bishop, and a Priest,  
which error wickleff the first English Heretick espoused, and  
after him Luther, and is now an assertion generally taught by se-  
ctaries of these dayes: near vnto this heresy is the opinion of cer-  
tain singular schollars, who teach that the ordination of a Bishop  
and a Priest is the same: and although S. Hierom assert's, that the  
primitive Churches were gouerned by common Counsell of  
Priests: neuertheless he neuer assert's parity between a Bishop, and  
a meer Priest, as to the power of iurisdiction, which is the mat-  
ter in debate between catholick's, and sectaries: howeuer catho-  
lick Bishops confer with meer Priests, and embrace their Coun-  
sels in the gouernment of their severall Churches respectiue-  
ly, but from thence no man ought to infer equality between Bis-  
hops, and meer Priests, as to iurisdiction: for a meer Priest cannot  
ordaine a Priest, or confer the Sacrament of confirmation.

\* Trid. sess.  
23: can. 6.  
definit esse  
in Ecclesia  
catholica  
Hierarchiā  
ordinatione  
diuina insti-  
tutam, qua  
constat ex  
Episcopis,  
Presbyteris,  
& ministris.  
Et can. 2.  
eiusdem sess.  
dicit anathe-  
ma neganti-  
bus esse in  
Ecclesia ca-  
tholica pra-  
ter Sacerdo-  
tium, alios  
ordines &  
maiores &  
minores, per  
quos veluti per gradus tendatur in Sacerdotium.

\* Per impositionē manuum Presbyterij S. Timoth. 4. Apostolus nō intelligit nomine presbyterij, Officiū dignitatē siue auctoritatem presbyteri vel Sacerdotis, sed catum vel collegium presbyterorū sic ta-  
men, ut nomine presbyterorū etiam Episcopos includat, quod est iux-  
ta consuetudinem scriptura, & liquet Apostolum ibi locutum fuisse de  
Episcopis, de illis enim presbyteris loquitur, quorum illa erat unus.  
Nam cap. 2. Epis. 1. loquens de eadem ordinatione Timothei, ait  
per impositionem manuum mearum, & proinde ipse Paulus erat v-  
nus ex Episcopis qui ordinauerunt Timotheum. Deinde iuxta vete-  
rem Ecclesiā morem, non simplices presbyteri sed soli Episcopi manus  
imponebant Episcopo ordinando, ut notat S. Chrysost. & 1. Concil.  
Nicanum lege lata sancit, ut Episcopus non nisi à tribus Episcopis  
consecraretur, & ideo in ordinatione Episcopi plures Episcopi manus  
imponunt, ordinando vero presbytero unus sufficit Episcopus.

much. Likewise this catholick assertion  
doth appeare by the ecclesiasticall Hie-  
rarchy instituted by diuine ordination \*  
to consist of Bishops, Priests, and Mini-  
sters Trid. sess. 23. can. 6. which manifest's  
a reall difference in the offices of each  
of them: Howeuer the scripture somet-  
imes doth call Bishops \* by the name of  
Priests promiscuously: for example in  
the Epistle to Titus the Apostle sayes. I  
lest Titus in Crete, that he should ordaine  
Priests in euery City: that is Bishops: for  
so the Apostle in the same Chapter doth  
interpret his meaning, adding after that  
appointment, these words: For a Bishop  
must be without fault vnreprouable: where  
the particle (for) doth import a coniun-  
ction causatiue, which doth euidence,  
that

that the Apostle vnderstood by Priests Bishops. But hence no man ought to infer full parity, or equality between a Bishop, and a Priest, since the distinction of Bishops from, and the preeminence above Priests, is by continuall vsage receiued, and preserued in the catholick Church down from the Apostles to the present times. And though euery Bishop is a Priest: neuertheless euery Priest is not a Bishop: as euery Cherubin, and Seraphin in the celestiall Hierarchy is an Angell (this name being common to all alike) but euery Angell is not a Cherubin, or Seraphin, that being a peculiar Order of Angells distinct from the rest. And albeit that S. Hierom (and but he alone among all the ancient ecclesiasticall writers) doth assert in his Epistle 85. to Euagrius, that in the primitive times a Bishop, and a Priest were one, and the same thing: also that Bishops got superiority ouer meer Priests rather in respect of ecclesiasticall constitution, then diuine institution: yet no man must argue thence, that S. Hierom did deny a Bishop taken in the ordinary ecclesiasticall sense to be distinct from a meer Priest without having him contradict what himselfe hath written in  
Jun.

fundry other places, which were to play  
 the part of an vniust Iudg. Besides it is  
 not consonant at all, as to reason, that so  
 great a learned Prelate, as S. Hierom,  
 should be ignorant of Bishops superio-  
 rity ouer meer Priests in regard of iuris-  
 diction, and order, as to diuine rights  
 since Timothy, whom all interpreters,  
 and Fathers call Bishop, was inuested  
 with iudicatory authority ouer meer  
 Priests, as doth plainly appeare by the  
 Apostles own words 1. *Timoth. 3. Against*  
*Priests receiue none accusation but vnder two*  
*or three witnesses:* Moreover S. Hierom  
 doth not deny in the Epistle afore al-  
 leadged the superiority of Bishops ouer  
 meer Priest's to be grounded in the tru-  
 th of our lord's disposall: for he doth  
 assert only, that maiority to proceede  
 rather, or more from ecclesiasticall cu-  
 stome, then from a true ordinance of  
 Christ, for as much as ecclesiasticall  
 constitutions haue rendred the dignity  
 of Bishop's more eminent, then it was  
 in primary times adding thereunto pre-  
 eminence of places in the Church, pe-  
 culiar ornaments, and priuiledges to  
 consecrate diuerse thing's which meer  
 Priest's cannot doe: Howeuver S. Hierom  
 doth assert expressly ordination, that is  
 power

power to ordain Priests, proper to Episcopall function only, in his said Epistle to Euagrius, and likewise power to confer the Sacrament of Confirmation in a Dialogue written against Luciferus. But it is conceived by conseruall deductions from the writings of S. Hierom, that in his Epistle 85. to Euagrius \* he playd the Oratour, vsing the figure hyperbole, being heartily angry with certain Deacons, that ambitiously preferred themselves before Priests, or at least suffered themselves to be preferred: wherefore to suppress their inordinate ambition, and extream insolence he made a parity between Bishops, and meer Priest's: which doubtless he meant only in respect of the great, and maine function in order to the celebration of the holy Eucharist, that is equally and common alike to both of them,

\* As touching the number of ecclesiasticall Orders, it is a constant Tenet of catholick faith, that there be seuen, orders taken in the proper sense, viz. of Priests, Deacons, sub-Deacons, Acolists, Lectours, Exorcists, and doorekeepers corresponding to as many sundry functions, which are exercised in reference to the celebrating of the Eucharist. The

Q

first

\* *Credibile etiam est S. Hieron. pra oculis habuisse Ioannem Ierosolyma Episcopum, qui inuise afflixerat eum, & fratrem ipsius. & voluit depri- mere fastum eius. Legatur Epist. 61. ip- sius Hieron.*  
 \* *Est propositio de fide quod sint. 7. ordines communiter dicti, presbyteratus, Diaconatus &c. ut patet ex Concilio Romano. sub Syluestro can. 7. Carthag. 4. cui interfuit S. Aug. & Trid. sess. 32. & catechismus Trid. cap. de ordine recenset omnes 7. ordines sigillatim.*

first is the consecration thereof proper to Priests alone: the second administration of the Sacrament, which belongeth to Deacons. The third is the preparing of the sacramentall matter, wherunto Sub-Deacons are ordained: the fourth is the presenting of the matter at the Altar, and vnto this function doth relate the order of Acolits. But the other three orders regarde the disposition of such, as be attendants only at the time of celebrating the Eucharist among which some are vnbelieuers: and doore-keepers are ordained to debarre, and keepe of such Persons; others haue a desire to belieue aright, but are not sufficiently enough instructed: for the perfecting of these Lectours are ordained. Others though they are true belieuers, and want no instructions: yet in as much, as they, be possessed with deuils, or otherwise vexed by them, Exorcists are ordained for their meet help (f) And all these seuen ecclesiasticall

(f) According to Pope Innocent the third, and other Orthodox. writers before him, namely Steph. Eduenlis *In opus. de Sacra. Altaris* pr. 6. all the functions proper to the seuen orders were represented in the outward actions of Christ. And S. Austin, and other ancient Fathers affirme, that Christ represented the Sacrament of penance in the raising of Lazarus, for as much as he commanded the Apostles to vntye the cords, that bound

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him. Again S. Austin Comment. 16. Iohn. c. 9. says that the washing of the mans eyes, that was blind from his birth, in the water of Siloe was a figure of christian baptism.

tall orders are figured, and represented by sundry actions, which Christ exercised on earth. For example Christ Io. 3. made a scourge of small cordes, and droue out of the Temple of Ierusalem those, that sold oxen, sheep, Doves, and changer's of money, whereby are figured Door-keepers, whose office is after Christ's example to shut the Church doores against the vnworthy, and open them to the worthy. Christ Luc. 4. read the Prophecie of Isaías, wherein the Order of Lectours is signified, their office being to read the holy Prophetes. Christ. Mark. 8. cast out Devils, whereby Exorcists are represented. Christ. Io. 8. sayes I am the light of the world. Wherunto doe relate Acolites, the carrying of burning candles to enlighten being their function. Christ Io. 13. preparing to celebrate the Eucharist tooke a Towell, girded himselfe, and powered water into a bason to wash his disciples feet, in which action Sub-Deacons be expressed: for one office of these Ecclesiasticall Ministers is to prepare water for celebrating of the Eucharist, and to

Q 2

wash



wash the Corporalls as is prescribed in the Roman Pontificall. Christ Mat. 26. at his last supper distributed to his Apostles the Sacrament of the Euchariste, and afterward Io. 13. preached vnto them; in these two actions are shadowed Deacons whose office is to preach, and sometimes to distribute the Sacrament of the Euchariste, as doth appeare plainly by the history of S. Steuen, and S. Lawrence, which as Deacons exercised the said actions. Again Christ at his last supper did offer the sacrifice of the Euchariste, that is of his body, and blood which is proper to Priestly function. \* In like manner Christs actions expresse in rayling vp of Lazarus, and in commanding the Apostles to loose the cordes, wherwith he was tyed doe represent Christian penance, and the power, that Christ gaue the Church to loose, and remit sins, as doe euidence the testimonies of ancient Fathers, who also doe expressly asseert Christ by his actions to haue prefigured the mysteries of christian religion. However no man can deny without running into manifest error, but that the seven afore named ecclesiasticall orders haue had their begining from Christ's

\* S PP. Aug.  
Gregor. &  
ali testatur  
Christum a-  
ctione illa,  
qua suscita-  
uit Lazarū.  
iussitq; eum  
vinculis qui-  
bus erat li-  
gatus, ab  
Apostolis dis-  
soluti, adum-  
brasse nostrā  
penitentiam.  
& potestātē  
traditā Ec-  
clesia pro re-  
mittendis pec-  
catis. Et  
Aug. com-  
ment. in E-  
uang. Ioan.  
dicit ablu-  
tionem ocu-  
lorum eaci-  
nati ad na-  
ratoria Si-  
loe repraes-  
tasse ablu-  
tionem nostri  
Baptismi.

Christ's own institution, and it matters not that euery Church in the primitive times was not serued with so many: for then in regard of the scarcity of believers, and want of members to promote to the ministry there could not be so many ordained, in so much, that for the most part one Church was gouerned by one Priest only, or by one Bishop, and a Deacon: yet after a happy increase of believers, and persons proper to exercise ecclesiasticall functions euery Church was supplied with all the seven orders of ministers and serued according to their distinct offices. As touching \* clerical Tonsure it is no ecclesiasticall order taken in the proper sense being only a disposition, or preparation vnto ordination, as exorcisme is to Baptisme, or spoualls vnto Matrimony, that is to say, it is the first step only to ecclesiasticall promotion: howeuer the vsage thereof is ancient, as is also the clipping of the haire in the crowne of his head, that receiues it, whereby literally is signified the crowne of royall Priesthood, wherunto a Clergy-man is disposed, and deputed by Clericall Tonsure: or the crowne of glory, which he expecteth in vertue of Christs death, and

\* Catechism. Trid. cap. de ordinis parag. 13. ait Parochū debere docere primam Tonsuram esse preparatiōnem quandā ad sacros ordines suscipiendos, sicut sunt Exorcismi ad Baptismum & sponsalia ad matrimonium: docet autem Beda. l. 4. His. Aug. & Baronius Tom. 1. Annal. an. Christi 58. antiquitatem, vsum. & significationem clericalis Tonsura.

Q

pas-

passion: or mystically is represented  
 thereby worldly employments, and su-  
 perfluous cares, and entertainments  
 which a Clergy-man ought to cast from  
 him, as he doth the haire of his head in  
 the receiuing of Tonsure. But Episco-  
 pacy, as a function distinct from Priest-  
 hood, hath a good title to ecclesiasticall  
 order taken in the proper sense. For  
 the consecration of Bishops is called or-  
 dination, and the Hierarchy of the  
 Church, which is a subordination of  
 ecclesiasticall ministers (in respect whe-  
 reof, some are more eminent then o-  
 thers in the administration of diuine  
 things) doth consist of Bishops, Priests,  
 and other inferiour ministers: where-  
 fore Episcopacy is essentially required  
 thereunto, as the noblest Hierarchicall  
 member: and indeed that, which the  
 Apostle gaue to Timothy by laying on  
 of his hands, was Episcopall dignity, or  
 Episcopacy according to the interpreta-  
 tion of S. Chrysostome *Hom. 13. in 1.*  
*Epif. ad Timoth.* Theophylactus, S. An-  
 selm, and others. Besides the ancientest  
 Fathers doe call Episcopacy an *holy Or-*  
*der.* Anacletus *Ep. 3. cap. 1.* Caius Pope in  
 the numbring of orders acknowledgeth  
 two orders of Priests, the one of *Maier*  
*Priests,*

*Priests*, that is Bishops, and the other of *Minor Priest's*, that is meer *Priests*. Likewise. *S. Epiphan. Hæres. 75.* Yet the degrees, and states of *Primates*, and *Patriarchs*, as distinct offices from *Episcopacy* lay no claim to the Churches Hierarchy being in respect of *Episcopall* function one, and the same order: and the majority, that these can challenge about meer Bishops proceeds from human constitution only.

As the ordination of *Priests*, *Deacons*, and *Sub-Deacons &c.* is a Sacrament taken in the proper sense: so is (g) ordination of Bishops having all necessary requisits therunto viz. outward sensible Rites, Grace conferred thereby, and

Q 4 Christs

(g) According to the Current of catholick writers since the Council of Trent, *Episcopacy* is a Sacrament taken in the proper sense, and the contrary opinion counted erroneous. And truly *S. Austin con. Parmeni.* and other ancient Fathers while they call holy Order a Sacrament, they instance in *Episcopacy*, which has diuine institution *Act. 20.* the holy Ghost appointed Bishops to *gouerne the Church*; and though according to the 2. *Toletan Council* meer *Priest's* laid their hands together with the Bishop on the heads of those, which were ordain'd, which was the custom of some Churches of those dayes: neuertheless, that imposition of hands, as to meer *Priest's*, had nothing of the proper matter, and at the most was a condition only, requir'd to the validity of the Sacrament of holy Order, as now the personall presence of the Parish *Priest*, or some other by him substituted, is an essentiall requisite to the validity of *Marriage*.

Christ's *(b)* own institution which do plainly appeare by the words of the Apostle 2. *Tim. I.* *stir up the grace of God, which is in thee by the putting on of mine hands*: that is by ordaining thee a Bishop, according to the interpretation of the ancient Fathers. Again diuine institution of Episcopacy is deducible sufficiently enough from the Hierarchy of the Church instituted by diuine ordination; Episcopacy being the noblest member therof: for the Hierarchy *(i)* doth consist of Bishops, Priests, and *(k)* ministers.

*(b)* The Sacrament of holy Order, as to Episcopacy Christ instituted Io. 20. when he said to his Apostles. *As my Father sent me, so send I you, receiue the holy Ghost.* And indeed as to reason 't is not probable, that Episcopall Order was instituted afore, for then doubtless Christ had instituted it at his last supper by the word's *hoc facite*, do this. But these particles according to the Council of Trent *sess. 21. can. 2.* were meant of power giuen vnto Priest's in order to the celebrating of the Euchariste.

*(i)* According to S. Epiphanius. *hær. 57. or 77.* Orders of Church-ministers were perfected by litle, and litle onely: and he obserueth that the Apostle *Epif. ad Timot. ad Tit.* mention's a Bishop, and a Deacon onely, because those primitiue Churches had onely those two orders of Ministers in regard there was then exceeding great scarcity of persons fit to be ordain'd, and the Council of Trent doth not exact the whole number of Ministers but in such Churches as can conueniently be furnisht with all the Orders.

*(k)* The principall Church Ministers after the Priest's are Deacons according to S. Denys l. de Eccles. *Hierar. c. 23.* and 5. the function proper to them is to serue in order to the holy Euchariste. Also according to S. Ignat. *Epif. ad Trullo.* Deacons were

not dispensers of meat and drink, but of christian Sacraments. Besides according to S. Justin in fine Apologet. Deacons were wont to minister the Euchariste to those, which were present and to carry it to such, as were absent. Again this catholick doctrine appears evidently by the History of S. Lawrence which S. Ambrose sets down l. 1. offic. c. 41, and doubtless to have care of the poore was the secundary, and not the primary office of Deacons.

sters. Hereby it is cleare that Episcopacy doth imprint a spirituall character in him, that is ordained a Bishop, which is the Tenet of all catholick writers that assert Episcopacy to deriue it's institution from Christ, and to be an ecclesiasticall order taken in the proper sense: for the Council of Trent *sess. 23. c. 4. can. 4.* doth define the Sacrament of Order to imprint a character, which definition being absolute without restriction, or distinction between one order, and an other, it doth evidently follow, that all orders, doe imprint a character, which is a spirituall signe derived into the soul, wherby a man is invested with power to exercise cert. in ecclesiasticall functions in order to the ministry of the Eucharist: and it matters not that the priestly is more worthy, and excellent, then the Episcopall character, as distinct from it: for the impression of a new, and distinct character

cter is not grounded in the more, or less perfection, and excellency of a precedent character: but in the distinction of powers, and abilities in reference to exercising the ministry of the Euchariste; neither Matters it, that Fathers, and Councils when they number the Sacraments of the new law do acknowledge seven only, comprehending holy order for one, for in so numbring of them they consider holy Order in (1) a generall signification, as it containeth all it's sundry species, or kinds. Wherefore in as much, as according to the rules of Logick, what can be rightly affirmed of a thing taken in the generall sense, may be also affirmed of all the sundry species contained therein, it doth plainly follow that, since ecclesiasticall order taken in its generall signification is

(1) According to the Ancient Fathers ordination of a Bishop and a Priest is said to be one and the same, that is taken in the generall sense, and holy order so taken is but one Sacrament only: but a Bishop taken in the proper sense even according to S. Hierom. Dial. con. Lucif. hath in the Church the preeminence which Aaron had in the law of Moses, and to meer Priests he gives that Degree of preeminence onely into which the sons of Aaron were inuested. Besides S. Epiphan. l. de Sacerdot. dignis. c. 6. calleth Episcopacy a Deified Order, and sup. 7. assert's difference between a Bishop, and a meer Priest, being God exact's not the same thing's from a Priest, as from a Bishop, that has preeminence about him.

*Char. XVI. of Holy Order. 191*

is a Sacrament, and doth imprint a Character euery true species therof is a Sacrament, and imprinteth a Character: In like manner Fathers, and Councils reckoning seuen Orders they do cōprehend Episcopacy vnder Priesthood. And for as much as Christ had but one spouse which is the Church, a Bishop, and a Priest, that supplieth his room, and representeth his Person in the ministry ought to be married to the Church only \* wherfore the Apostles after they were ordained Bishops, and Priests led their lives in all godliness, purity, and chastity: and this apostolicall practice Bishops, and Priests down from them to these times haue religiously obserued. S. Hierom *L. in uigilantiis* exclaimeth against some Modern Hereticks of those times for taking such of the people only to be Priest's as had (m) wiues contrary to the

\* S. Hieron.  
*in sua Apolog. con. Jo-  
uin. Aposto-  
li, inquit,  
vel uirgines,  
vel post nup-  
tium continen-  
tes fuerunt,  
id est, absque  
uorum con-  
sortio.*

(m) According to the second Council of Carthage continen-  
cy was enioyned to Bishops, and Priests, the ancient Fathers there  
assembled declaring with one accord, that they ought to obser-  
ue it being the Apostles taught it, and antiquity kept it. Besides  
the first Council of Nice put forth an ordinance, that Bishops,  
Priest's and Deacons should entertaine no woman in their fami-  
lies except Mothers, Grand-mothers, sisters, and Aunts making  
no mention of wives. From whence S. Basil Epif. 17, infer's that  
to take wives after the receiuing of holy Order was not permitted:

cu-



And indeed Clergy-men of those dayes had so great a reverence to chastity, that euen the Arian Bishop's ordain'd no man that was marryed, as witnesseth S. Epiphani. her. 37. moreouer it was neuer permitted in the Church of Christ that a Bishop, or Priest might marry as appear's by the Testimonies of ancient Fathers of the Greek Church, though now this Church fallen into schism differs from the Latins in opinion, and practice, as to such as had wives before their ordination.

custome of both the Eastern, and western Churches, that allwaies promoted to the Maior-orders Virgins, or such as were esteemed chaste, and pure from all carnall vncleaness, and though in the primitiue times when there was great scarcity of single persons, as proper, and fit to be ordained Bishops, Priest's, Deacons, and Sub-Deacons, the Church-gouernours tooke of married men for the exercising those functions: neuertheless these did not accompany with their wiues after their ordination, but led their liues in all purity, and chastity as did their wiues also, according to a mutuall promise of continency: and since the Priest's of the old law (to whom marriage was permitted, as it were of necessity, to multiply the people of God, and who did shadow only in their ministry what the Priest's of the new law do really offer in their sacrifices: viz. the true, and reall body,

body, and blood of Christ in memory of his death, and passion) did abstain, not only from the carnall embracement's of their wiues: but also from the houses, wherein they resided before they were to enter into the Temple for the performance of their spiritual functions respectively, it is most consonant, as to reason, that Priest's of the new law doe obserue continency together with purity and holyness. Besides, the vnmarried careth for the things of our lord how he may please him; but he that is married careth for the things of the world how he may please his wife 1. Cor. 7. Wherefore such, as leaue the world to be ordained Bishops, Priest's, Deacons, and Sub Deacons ought to leade a single life without wives, and truly in regard therof there is less danger of dissipating ecclesiasticall goods and conuerting them to the making vp of inheritance for Clergy-mens children. Furthermore Priests vnmarried are in a better condition to reprove the vices of lay-people, then if they were married: and for as much, as they are single men they be less vnquiet, contentious, and troublesome to their flock, nor seeking to enrich children, which they

they haue not. Iouinianus and Vigilātius were the first sectaries, that stood vp in defence of Priests marriages, and Luther, and Calvin raysed vp againe that heresy after that it had been dead, and buried for many ages, teaching, that it is not only lawfull for Priests to marry before, but euen after their ordination. These are followd by all the sectaries of the present times. And knowing well, that the opinion contradicteth all antiquity they labour to make it agree with the holy scriptures, whence they cut out weak interpretations, and form coniecturall deductions only abusing sundry text's for Example God says *Gen. 1. bring forth fruit, and multiply, whence they very weakly argue a precept obliging all to marry.* For those words cannot carry a command since they were vttered to men, and beast alike, which are not capable of a precept: howeuer if God thereby had commanded marriage it cannot be meant in order to all men joynt, and seperate: for thence it plainly followeth, that Abel <sup>(n)</sup> Iosue, Daniel; S. Iohn Bap-

(n) In the law of Moses Iosue, Elias, Eliseus and Jeremy renowned for sanctity of life were neuer marryed according to S. Hierom, and S. Ambrose. Besides 2. Machabes express mention is made of reclus'd Virgin's in the Temple. And it matters

not, that the sacred Text. *Deut. 7.* saith, *that there shall be neither male, nor female barren among you.* For neither the one nor the other was counted barren, because of being vnmarrried, but in regard in marriage they wanted children, which kind of barreness was counted in those dayes, as a reproach, or malediction: because God had promised plenty of children to married people, that obseru'd his commandement's.

Baptist, S. Iohn Euangelist and sundry others, which led their lives in all chastity did transgress a diuine law and consequently sinned mortally, which were a blasphemy to say of such godly Persons Again from the words of the Apostle *I. Cor. 7.* for to auoide fornication let euery man haue his wife and let euery woman haue her own husband they as weakly infer marriage to be enioyned euery man and euery woman: for the Text is meant of such as are married already, and so the Apostle doth interpret his meaning, saying, in the same Chapter: *Art thou bonnd to a wife? seeke not to be loosed. Art thou loosed from a wife? seeke not a wife: he that gineth his Virgin to marriage doth well, and he that gineth her not to marriage doth better: wherfore the alleadged words be vttered in respect of the married, the Apostle signifying therby, that although it were good for a man not to touch a woman, or for a woman not to touch a man, but to abide euen*

as he did a chaste Virgin: neuerthelesse he asserteth it lawfull for euery married man to vse his wife, and for euery married woman to vse her husband that therby fornications, and other vncleanneses may be auoided. In like manner they abuse the scripture 1. *Timoth. 3. And Titus 3.* that say a Bishop must be a husband of one wife arguing thence an Apostolicall precept obliging a Bishop to take a wife, for it plainly appears by the Apostles own practise, and sundry Council's, and the ancientest Fathers-testimonies, that S. Paul did not mean, that a Bishop after his ordination might marry: or if married afore might lawfully perform the act of Matrimony: because there is not one example in all antiquity, that shews permission giuen (o) to the married to be ordained Bishops, or Priests vnless first they had made a promise of continency together with

(o) According to the custom of the primitiue Church no married man could be ordain'd, vnless he had promised afore his ordination continency with his wifes consent, as seuerall Councils haue declar'd, and Iouinian the Heretick ingenuously confesseth this truth according to S. Hierom. l. 1. *aduersus Iouinia*. Thou confesseth (saith this great Doctour, to Iouinian) that he cannot be a Bishop; that beget's children in his Diocese, or ber-vvise if he be perceiu'd he shall not be counted, as a Husband, but be condemn'd as an adulterer.

with their wiues consent thereto, and their promise to liue in all continency likewise: wherfore the true meaning of the Apostles words is, that a man, which hath been married more then once ought not to be ordained a Bishop: and so of necessity he meant, both in regard the place cannot be vnderstood in reference to Polygamie which signifies marriage of one single man with many women together, polygamy being inconsistent with Christian religion as also because the (p) Apostle, Timothy, and Titus were Bishops vnmarried, as doth witness all antiquity: but S. Paul with great reason permitted such as were but once married to be ordained Bishops, because among the people of Crete where he was the chief Church-gouernour, it was a difficult business to finde Virgins, the \* lawes of that Country commanding euery man and woman to marry, as note h Baronius in his Ecclesiasticall Annals. Moreouer in fauour of

\* Secundum  
Baronium in  
Annal Ec-  
clesi. ad an.  
Christi 58.  
leges Creten-  
sum coge-  
bant, ut  
quilibet à  
puero uxo-  
rem duceret.

R Priest's

(p) According to the ancient Fathers namely S. Hilary in Psal. 117. Epiphani. her. 5. 8. S. Hieron l. 1. con. Iouian. S. Austin l. de gra. & lib. arb. cap. 4. S. Paul was neuer married. How-  
uer Clement Alexandri. (and onely he) asserted a contrary opi-  
nion conceiuing, that he was able to proue from holy scripture  
that S. Paul had been married: but Theodoret, Oecumenius  
count it folly to inter from holy scripture S. Pauls mar-  
riage.

Priest's marriage they doe alledge S. Paul's word's, that say Thess. 13. *Marriage is honourable in all, and the bed unpolluted*: inferring from thence an obligation vpon euery man to marry, which inference doth carry a manifest weakness; for it is certaine, that the marriage of adulterers, and adulteresses is dishonourable, and infamous; besides marriage contracted between Brother, and sister is not honourable: wherefore the true meaning of the Apostle is, that marriage ought to be honourable among all: that is to say, the married ought so to haue marriage in honour, as to know how to possess his vessel in honour, and holinesse, and not in the lust of concupiscence, as the Gentils, which knew not God 1. *Thessal. 4.* and though marriage in it self be honourable, and a great Sacrament: neuertheless that doth not hinder the Church to constitute a law obliging the ordained to refrain from marriage, since she forceth none to receiue ordination; and to prohibit marriage in order to ecclesia iicks is not to condemne it altogether, as vnlawfull, and diabolicall, as did Simon Magus, Saturnius, and those other Marcionist's, which are meant by the  
 Pro.

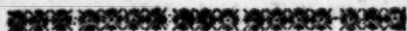
Prophecy of S. Paul 1. *Timoth.* 4. *In the latter times some shall depart from the faith forbidding to marry.* Furthermore the afore mentioned sectaries to proue the lawfullnesse of their own Priests marriages doe produce S. Paul himself for a Preident saying, that this great Apostle was married, and led about his wife by the name of sister 1. *Cor.* 9. *haue we not power to leade about a woman a sister:* and by the name of a faithfull companion. *Philip. ultimo.* *I beseech thee my faithfull companion;* wherby doth appeare their extream peruerfness, or blindness contradicting the consenting testimonies of the ancientest Fathers, which assert this Apostles virginity, as he himself doth also 1. *Cor.* 7. *therefore I say vnto the unmarried, and vnto the widlowes, it is good for them if they abide euen as I doe:* wherfore doubtlesse 1. *Cor.* 9. he doth not mean by a woman a sister, a wife, but some other deuout Christian woman, that after the manner of Iewry did furnish him with necessaries whilst he pursued the exercise of his Apostolicall Ministry, of which sort many followed Christ, and sustained him, and his, of their substances *Luc.* 8. and the Apostle calleth that woman a sister after the imi-



tation of the Iewes, that named the men among them Brethren, and the women sisters. Hereby it is euident, that the Apostle by the words *faithfull, or sincere companion*, could not vnderstand a wife: and indeed the chiefest sectaries do reject the Commentaries of such, as do argue from that scripture against the single life of S. Paul since his own word's afore alleaged 1. Cor. 7. doe speake him vnmarried: (q) wherefore it must be some other, that was his co-adiutor, and fellow-labourer in propagating the Gospell of Christ, which is the interpretation of the ancientest Fathers: and truly it had not been hand some for the Apostle to haue made such an Apostrophe to his own wife in an Epistle written to the Philippians, and to haue left her with them to help those women which laboured with him in promoting of the Gospell together with Clement and other his fellow-labourers, as is set down in the same Chapter.

(q) The Euangelist's S. Luke cap. 8. and S. Mathew cap. 7. signify, that certain women accompanied Christ, and ministred vnto him of their substance: in imitation whereof the Apostles carried about women, that furnish'd them with necessary sustenance, to the intent, that themselues might enioy greater liberty, and better conueniency to preach the Gospell, and doubtless women are more proper then men, as to prouiding of necessary sustenance.

CHAR.



# CHAR. XVII.

OF

# MATRIMONY

## THE CONTENTS.

The first instituting, and celebrating of Marriage was in Paradise: carnall copulation is not a requisit essentiall thereto: The B. Virgin Mary, and S. Ioseph were marryed, marriage taken in the proper sense: Polygamy in the law of nature by diuine dispensation was lawfull: Christ in his new law annulled Polygamy, and confirm'd Monogamy, as agreeing with the first institution of Marriage: Though Marriages amongst Persons vn timerized haue nothing of a Sacrament; neuertheless they be lawfull. Marriages contracted by christians euen of contrary professions challenge the essence of the Sacrament: It lyeth not in the Churches power to vntye the knot of christian Marriage after consummation hath tyed it: a Parish Priest must assiste at Marriages, though he be no efficient cause thereof.

**M**atrimony (taken in the precise formal sense) is \* a ciuill contract expressed in words, or signs, whereby a man, and

R 3

a wo-

\* *Definitio contractus à Iuriscōsultis tradita, est ultro, citra-que obligatio.*

a woman by mutuall consent, giue, and re-  
ceiue power of each others body reciprocally.

(a) The first Marriage was celebrated in the terrestiall Paradise, when Adam said of the woman; that God had made out of one of his ribs, and brought vn- to him: *This now is bone of my bones, and flesh of my flesh*: and doubtlesse euen then Adam tooke Eue to his wife: for so he named her immediatly after, adding to what he had vttered afore: *Therefore shall man leaue his Father, and Mother, and shall cleaue to his wife*: hereby it is con- uincingly euident, that Eue likewise tooke Adam to her husband, since she could not haue been his wife without her own voluntary consent therunto, Marriage essentially requiring mutuall acceptance. And as Marriage was first celebrated in Paradise: so was it there (b) instituted: for God then made the first man, and first woman Gen. 2. in consequence wherof he designed, and de-

(a) According to the Council of Trent, God inspir'd Adam to speake the words set down Gen. 2. (*This now is bone of my bones &c.*) and thereby to take Eue for his wedded wife.

(b) Gen. 1. God created them male, and female: that is ac- cording to S. Cyprian l. de bono pudicit. God instituted that di- uersity of sex, that they might marry together, in consequence of which the creation of Adam, and Eue is rightly call'd the insti- tution of marriage.

determined them to contract matrimony; that is, instituted matrimony by creating them a man, and a woman. Yet Adam, and Eve did not perform the act of generation in compliance with the duty of nature, till they were ejected thence, through their own voluntary act of disobedience; which clearly manifests that the carnall exercise of the lust of concupiscence is no essentiall requisite to Marriage; and it matters not, that carnall copulation is one end of it, for an end laying claime only to extrinsecall causality, as do teach all Philosophers, can be no essentiall part of the thing, in respect wherof it is the end; besides if the essentiall consistency of Marriage should depend of carnall copulation, of necessity it would cease, as to each married couple, which in respect of old age were disabled to company together in the act of generation: nay it would plainly follow, that fornications, and adulteries ought to be counted Marriages, taken in the proper sense: wherefore the (c)

\* Constat ex  
1 Gen. Adā  
non habuisse  
copulā car-  
nalem cum  
Eua in Pa-  
radiso

\* Julianus  
asserbat co-  
pulam car-  
nalem esse de  
essentia ma-  
trimonij. co-  
tra quem  
Aug. hanc  
inset absurditatem, sci-  
licet fore, ut  
matrimonium  
inter sorores  
conjuges sta-  
tum, atque  
nequeunt co-  
pulam car-  
nalem exer-  
cere desice-  
ret: item fo-  
re ut adulte-  
rium esset  
proprie ma-  
trimonium.

R 4

Vir-

(c) S. Austin l. 3. con. Faustum Manichæ c. 8. & l. de nup. & concup. treating of the Marriage between the B. Virgin, and S. Joseph denies, that comming together of both sexes in the act of generation mak's a Marriage, which other ancient Fathers deny likewise, and call S. Joseph the Husband of the Virgin Mary.

Virgin Mary, and S. Ioseph might truly, and really contract marriage, though they did not come together: and doubtless they were married, marriage taken in the proper sense. For the Virgin Mary was betrothed, and affianced to Ioseph *Mat. 1.* and consequently both of them were engaged in a mutuall promise of marriage: so that if they were not truly married, they must have violated their faith, or by consent released each other of the reciprocall engagement: neither whereof is agreeable to the exceeding sanctity of Persons confirmed in grace, and godliness, as were the Virgin Mary, and Ioseph; for to violate faith once pawned by promise, is a manifest argument of leuitie and inconstancy? Besides both scripture, and Fathers do call Ioseph the husband of the Virgin Mary: neither did her \*vow of Virginity expressed in her answer to the Angell Gabriel viz: *How shall this be? I know not man* *Luc. 1.* put an impediment therunto: for a vow of chastity together with a full purpose neuer to performe the act of generation doth not preiudice the essentiall requisits to marriage: wherefore (d) consummation

\* B. *Virginitate*  
*Pro dicta,*  
*id est, voto*  
*firmasse, te-*  
*stantur om-*  
*nes Patres*  
*Græcæ Ec-*  
*clesiæ &*  
*hanc doctri-*  
*nam Augu-*  
*stinus in A-*  
*frica, &*  
*Ambrosius*  
*in Italia de-*  
*fenderunt.*

(d) According to the Council of Trent *sess. 24. cap. 1. mar-*

riage is a holy thing, and ought to be obseru'd and perform'd in holines: which doctrine is conform to the Apostles instructions 1. *Cor.* 7. *He that giueth his Virgin in marriage doth well.* And *Hebra.* 13. *Marriage honorable in all*, that is in all those, which are indeed lawfully married. In consequence of which the act of generation in persons married aright is both lawfull, and honorable: but in such as are not lawfully marryed together, it is damnable 1. *Timoth.* 5. For example in Brothers, and sister's, and in Virgins, that haue vow'd to God perpetual chastity.

of marriage through carnall copulation though it be lawfull, honest, and laudable hauing a lawfull honest, and laudable end, which is the generation, and education of children for the propagation, and conseruation of mankind: neuertheless it addeth no essentiall perfection vnto marriage being extrinsecall therunto only: Howeuér God in the beginning made and determinated but (e) one man and one woman to contract marriage (as t'is said afore) forming of one rib one woman only, wherby t'is plain, that Polygamy which is a plurality of wiues in order to one man can challenge no institution from the beginning: and indeed such plurality, setting aside extraordinary means for supplying of

(e) T'is set down Gen. 1. *God created them male, and female in the singular number*, and Gen. 2. *they shall be two in one flesh*. wherfore S. *Innocent.* cap. *Gaudemus de diuortijs* saith, that one rib onely was converted into one, and not into many women.

of naturall imperfections, is destructive at least of the secondary end of marriage ( which is a sweet sociable living together of man, and wife ) as appeareth by the example of Sara , and Agar *Gen.* 16. of Anna, and Phenenna 1. *Reg.* Again it is not consonant, as to the law of nature, that a man having once given the power of his body to one woman by marriage should afterward give it to another: yet in as much as Polygamy in order to many wiues is not absolutely prohibited by any naturall ordinance, and is consistent with the principall end of marriage, which is procreation, and education of children, God can, and hath de facto dispensed in it; for both Sara, and Agar were rightfull wiues of Abraham the Patriarch, as likewise Anna, and Phenenna of Alcana, and Lia and Rachel of Iacob being the scripture praiseth these men, for their great sanctity of life without reproaching vnto them plurality of wiues. (f) And doubt-

(f) Doubtless persons renown'd for sanctity of life would neuer haue married many wiues vnless God had inspir'd them, and the ancient Fathers S. *Hierom.* Ep. 83. *ad Otia*: and S. *Austin* l. 22. *con. Fauf.* affirme; that God dispensed with the Patriarchs, and Iews in the plurality of wiues. But this Indulgence began onely in the dayes of Noe, who taught it his posterity, for neither Adam nor any other married many wiues before the gene-

all deluge except Lamech *Gen. 4.* who therefore was counted an adulterer, and is reproch'd for that same act by Pope Nicholas in an Epistle written to King Lotherius. And albeit according to holy Scripture all the wiues of one single man except the first be sometimes nam'd Concubins, neuertheless, 'tis not meant thereby, that the others were not true, and lawfull, but that they were secundary wiues, which were also true and lawfull wiues.

doubtless God inspired these holy men to doe so, that thereby makinge might be sooner propagated; and the diuine blessings promised to the children of Israel fulfilled, whereof one was increase, and multiplication of children.

As God after the generall deluge appointed the flesh of beasts to be meate for Noah, and his posterity without any restriction at all *Gen. 9.* and afterward restrained that appointment, or concession, limiting it in order to the flesh of such beasts, as by the law of Moyses were counted clean, and vnpolluted, and lastly annulling that restriction reduced the eating of flesh to the first concession: so in the beginning God instituted Monogamy, that is to say, marriage between one man, and one woman only: afterward he granted Polygamy, that is, power to take many wiues, and lastly reuoked the concession of many wiues, and reduced mar-

riage\*



*\* Matth. 19.  
ab initio non  
fuit sic, id  
est, ab initio  
non fuit Pa-  
ligamia.*

*\* Sentiant  
communiter  
Theologi  
quodlibet  
matrimonium  
valide con-  
tractum in-  
ter duas per-  
sonas bap-  
tizatas esse  
proprie Sa-  
cramentum,  
nec dua per-  
sona bap-  
tizata valide  
contrahen-  
tes possunt  
facere, ut il-  
lud non sit*

*validum, ubi observa quod pecunia, qua datur in matrimonio, non  
datur pro matrimonio, sed pro eius oneribus, nempe pro nutritione  
familie, educatione filiorum, & id genus alij. Ideoque inde non  
committitur simonia.*

(g) The Council of Constance *sess. 15.* declar's marriage be-  
tween persons baptiz'd and fit to contract a Sacrament of the new  
law, taken in the proper sense. Likewise the Council of Florence  
*In the Decree of Pope Eugenius, and Trent. sess. 24. cap. unico. &  
can. 1* Besid's the Apostle *Eph. 5.* nameth marriage a great Sacra-  
ment, that is, the marriage of those which are baptiz'd, for of  
such only he speak's in the Chapter set down, saying *For yee were  
once darknes, but now light in our lord*; that is through baptism:  
for according to holy scriptures, and ancient Fathers, baptiz'd,  
and lightned, importe the same thing.

riage \* to it's first institution, as also  
railed it (which afore was a ciuil con-  
tract only) to the dignity of a Sacra-  
ment; (g) for now marriage contracted  
by persons that are baptised, and ena-  
bled to contract is a \* Sacrament of the  
new law taken in the proper sense, being  
cloathed with all requisits necessary  
ther to; for first it is an outward sensi-  
ble ceremony in as much as it is a con-  
tract expressed in outward words, or  
other sensible signs, secondly it doth ef-  
fectually sanctifie such, as receiue it a-  
right through a speciall grace, that is  
conferred on the married to loue each  
other mutually after the imitation of  
that reciprocall loue, and charity, which  
is between Christ, and his Church, in  
respect wherof the Apostle *Eph. 5.* calleth  
the

the marriage of the faithfull baptised *Magnum Sacramentum*: a great Sacrament: but I speake (sayes he) in order to Christ, and the Church, exhorting withall husband's to loue their wiues, euen as Christ loued the Church, which is his wife, that was taken, and formed out of his own side hanging vpon the cross (a mystery S. Aug. often inculcates) as Eue, Adams wife was made of his rib, and consequently bone of his bone, and flesh of his flesh wherby is plainly manifest that the marriage of Christians lies iust claime to diuine institution also, since there is no outward sensible signe, or ceremony that effectually produceth sanctifying grace in the new law, which is not instituted by Christ according to that of S. Iohn cap. 1. *Grace, and truth came by Iesus-Christ*. By the premises appeares, that the marriages of vn timerly persons (b) haue nothing of a Sacrament taken in the proper sense viz: for an outward practicall sign of sanctifying grace, that is, for a sensible ceremony, that in vertue of it's institution can effectually sanctify, which is an effect

(b) According to S. Austin l. *de bono coniug.* c. 24. every marriage is in order to generation; but christian marriage onely, is invested with the dignity of a Sacrament.

\* 2. Cor. 6.  
*Nolite ducere  
 in iugum cum  
 infidelibus.*

fect proper only to the Sacrament's of the new law, wherof Baptisin is the doore: howeuer they be ciuill contracts conformable to the law of nature, and by no diuine law forbidden, and therefore lawfull: \* yet the marriage of a christian believer with an infidell of what kinde soeuer, when there appeareth danger of subuersion therby, is against the dictates of nature, which oblige euery one to auoid whatsoeuer tendes to his ruine: in consequence whereof such marriages be vnlawfull: in respect wherof the Apostle 2. Cor. 6. forbiddeth the Corinthians conuerted to the faith of Christ to beare the yoake with Infidells, which is meant in regard of the danger, as to subuersion: and indeed no diuine ordinance making such marriages vnlawfull appeares either by the old, or new Testament: for Salomon euen at that time, when the old scripture reported him to be loued of God, and to walk in all the commandments of his Father Dapid, married the daughter of Pharao, and though God Exod. 34. prohibited Moses to make any compact with the Amorites, and the Cananites, which adored false Gods, or to take wiues of their daughters for his

his sons: (i) neuerthelesse that diuine prohibition according to the precise form of speech was in reference only to the danger of subuersion ( which by the law of nature euery man is obliged to auoide ) for God maketh the eminent danger of their ruine to be the ground of his prohibition, adding these words: *Lest their daughters goe a fornicating after their Gods, and make thy sons goe a fornicating after their Gods*: neither doth the new Testament expresse any speciall law, that prohibiteth christians to marry with Infidells. Besides in the primitive times (k) sundry gallant women for vertue, and sanctity were yoked with vnbelieuing husbands, and the supream prouidence blessed their marriages with happy success. vsing them as a means to bring their said husbands to the marvellous light of christian faith. Notwithstanding the catholick Church wisely

(i) S. Austin *l. de fide & operibus c. 19.* treating of marriages between Catholick's, and Hereticks affirm's, that in his dayes they were not counted, as finnes, because in the new Testament nothing is commanded in Order to such marriages.

(k) Clodoueus king of France was conuerted to the faith of Christ by the means of his Queen, that was a christian. Again S. Monica, S. Austins Mother preuail'd with her husband, and S. Cicily with her spouse Valerianus, to embrace the christian Religion, which verifies what the Apostle saith 1. Cor. 7. The vnbelieuing husband is sanctified by a believing wife.

sely considering, that many spirituall subuersions and other great inconueniences arose from such marriages bath euen anciently prohibited, and annulled them: that is, hath disenabled christians to beare the yoke with Infidells; whereby is euident, that the marriage of a Catholick with an Heretick is vnlawfull in respect of an ecclesiasticall constitution only, \* which in Poland, and germany seemeth to be abrogated by a contrary custome, introduced with the tacite consent at least of the Churches chief Pastor (the Churches consent expresse, or tacite being a necessary requisite to the introducing of a Custome vnto the abrogating of an ecclesiasticall law) in regard of Catholicks, and hereticks promiscuous liuing together, and the toleration of them both, (1) which pro-

\* *Ex cap. ex  
litteris extra.  
de consuetu-  
dine: talis cō-  
suetudo qua  
est in Polo-  
nia aequipol-  
let legi, sed  
lex posterior  
potest abro-  
gare priorē.*

(1) As to the marriages of Catholicks with Hereticks, that matter of controuersy was at sundry tymes disputed before Pope Clement the 8. by many learned Cardinalls, and other famous diuin's which with one accord declar'd, that his Holines might lawfully grant leaue vnto a Catholick to marry with an Heretick, or Infidel, and in Poland, and Germany where there is toleration of one, and the other profession, and where Catholicks, and Hereticks liue promiscuously together such marriages are visuall, and common, either in regard in those countryes, it is a Custome introduced through a tacite consent of the sea Apostolick, which hath abrogated the ecclesiasticall law, that forbiddeth such marriages (and they be forbidden in the Councils

*Isodis sub Syluestro, Carthag. 3. and others*) or because in those Countries which giue freedom in the exercise of euery Christian profession there is no morall apparent danger of subuersion, as to to Catholicks. And it matters not that when a catholick (man, or woman) marrying with an Heretick, knowes; that the party he, or she that marryes, will minister, and receiue the Sacrament vnworthily, for the marriage thereby no more ceases to be a Sacrament; then Baptism ceaseth to be a Sacrament vnworthily receiued: neither doth the Catholick sinne thereby, because *Vitium iure suo demittitur*. For example a man, that through necessity borrow's money of an vsurer, whom he knows morally will exact vnlawfull lucre, doth not offend, because he vsersh but his own right, and the vsurer if he would, might comit no sin, being in his power to pleasure his neighbour in an vrgent necessity without exacting, or expecting gain for the loan of his money,

probably taketh away eminent danger of subuersion in order to a Catholick man, or woman so marrying, and his, or her children; howeuer it doth not lie in the Churches power to loose the knot of christian marriage after consummation hath tied it vpon any occasion whatsoever, either for adultery, or any other enormous crime, so as to giue leaue to the innocent party to marry again, whiles the other liueth: for no humane authority can put a sunder that, which God coupled together: wherefore the Apostle saies 1. Cor. 7. *And to the married I command, not I: but our lord: let not the wife depart from her husband, where he expresseth a double departure: the one vn-*

S

the

the other iust in respect of a lawfull cause, namely fornication, which he alloweth vpon condition only; adding, *But if she depart let her remain unmarried, or be reconciled vnto her husband*; signifying thereby the band of marriage to be vndissoluble. Again Christ *Math. 5* reuoking the bill of diuorcement, that God had granted to the Iews during the old law, because of the hardnelt of their hearts; and reducing marriage to the institution, it had in the begining of creation, said to the Pharisees, *Whosoever shall put away his wife except for fornication, causeth her to commit adultery, and whosoever shall marry her, that is diuorced doth commit adultery*: and it matters not, that Christ insertes that exception: except for fornication; for it hath reference only to the first part of the sentence viz. *Whosoever shall put away his wife*, Christ signifying thereby, that it is lawfull for an husband (m) to depart from

\* *Nomine adulterij sine fornicationis intelligitur omnis copula illicita violans fidem matrimonij per diuisionē carnis, cōtra illud. & erūt duo in carne vna.*

(m) S. Austin *con. Adamant. cap. 3.* and Theophilac expounding that Chapter of S. Matthew, teach that whosoever putteth his wife away otherwise if afterwards she comit adultery he is the cause of it: and doubtless Christ in the Chapter set down speak's of a Husband, that shall put his wife away, as to dwelling, and bedding with him which kinde of diuorce according to the Council of Trent sess. 24. can. 8; may be done lawfully when a iust cause interuen's; for example fornication, eminent danger

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of some great euill, whether spirituall, or temporall, or enormous crime &c. and indeed Christ in that Chapter speaks not at all of dissolving the bond of marriage, for that kind of putting away, is a deuorce giuing power to each of both to marry again without waiting till the one, or the other chance to dye.

an adulteress wife, or for a wife to depart from an husband, that is an adulterer, which is, it is lawfull for an innocent husband not to bed, or live together with a wife that committes adultery: and doubtless Christ intent was not to inuolue the said exception in the latter part of the sentence: for so Christ's meaning should be this, viz. whosoever shall marry her, that is diuorced, except for fornication, committed adultery, and consequently should signify thereby fornication to be a sufficient lawfull ground to dissolve the very bond of marriage vnto giuing leaue to a wife put away for adultery, to marry again; which sense carryeth an extreame absurdity; for so the condition of an adulteress wife were better, then that of an innocent wife, the adulteress being made free in regard of her adultery to take a new husband, in consequence of which if that were the true sense of Christ's words, euery married woman, that is weary of her husband might easi-



ly commit adultery to get liberty to marry an other, if adultery could dissolve the bond of marriage. Besides S. Mark *cap. 1.* and S. Luke *cap. 16.* relating this forementioned passage, and the sentence Christ pronounced *Math. 5.* doe clearly, and absolutely assert (putting no exception at all) that whosoever shall marry her, that is divorced, committeth adultery: wherefore though after consummation of marriage a wife may lawfully depart from her husband that committeth adultery, and a husband may lawfully depart from his wife, that committeth dukery, as to bedding, and living together: neuertheless neither of them is at liberty to marry again, as long, as both doe live.

As to administering the Sacrament of christian marriage, albeit, that the Council of Trent requireth the presence of the parish Priest vnto the celebration thereof in all places, and Countries, wherein their ordinance is promulgated: yet he is no Minister of the Sacrament, that is; <sup>(n)</sup> no efficient cause of it, since

(n) According to the Council of Florence the efficient cause of marriage is the mutuall consent of the parties, that marry expressed in words of the present Tense. For example; the man saith, *I Thomas, take thee Anna, for my wedded wife; and again. I Anne take thee Thomas for my wedded husband.*

in order to such as marry together he applyeth neither matter, nor form in the administration thereof, these consisting in a reciprocall deliuering vp, and a reciprocall accepting of bodies by mutuall condescension expressed in words of the present tense, which is the true efficient cause of marriage: in consequence of which those, that contract are the proper ministers of the Sacrament, they yielding their bodies to each other with an vnanimous consent reciprocall, in so much, that it is not absolutely (\*) necessary, that a Parish Priest assisting at a marriage utter any words at all, his presence together with his notice of what is done there, being sufficient enough: and though he should dissent from the doing of it, the validity of the Sacrament would receiue no prejudice therby: for Christ instituting marriage a Sacrament changed nothing of the ciuill contract, which necessarily it includeth, but only eleuated the said

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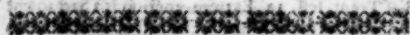
con-

(\*) According to the holy Congregations of Cardinals (that expounded the first Chapter of the 24. session in the Council of Trent, which requires to the validity of marriage the presence of the parish Priest) it is not necessary that the parish Priest assisting at a marriage utter any words, his presence, and his knowledge of the transaction, is sufficient, though he should forbid and dissent from it.

contract in as much, as it is performed by persons baptised, vnto the dignity of a Sacrament. Wherefore seeing, that in all other ciuill contracts the parties, that doe contract are the efficient causes therof, it plainly follows, that a Christian man, and a christian woman marrying together are efficient causes, or ministers of the Sacrament of marriage. Neither is the validity of the Sacrament preiudiced, though both parties while they administer, stand liable to mortall sin: for the vnworthiness of the minister doth not destroy the essence of a Sacrament: Baptism administred by a Pagan, that applyeth the true matter, and form with an intention conform to Christ's intention, is a Sacrament taken in the proper sense, howeuer no man can participate the fruits of any Sacrament, that receiues it vnworthily.

CHAR.





## CHAR. XVIII.

OF

# EXTREM-UNCTION.

### THE CONTENTS.

Holy unction which Christ instituted after his resurrection, and S. James the Apostle promulgated, ought to be ministred to the faithfull in extremity of sicknes onely, and thence is called *Extrem-unction*: The Sacrament of holy unction is made, and perfected in as much as a Priest anointeth the sick (in the room of Christ) with oyle of Oliues blessed, and consecrated by a Bishop, and prayeth ouer him: The guilt of healing by anoynting, or laying on of hands practiced in the primitive Church, was not the holy unction, that S. James prescribeth in his catholick Epistle, saying, *If any be sick among you, let him bring in the Priest's of the Church, and let them pray ouer him anointing him with oyle in the name of our lord*: Priest's in the administering of sacramentall unction anointe the Organs of the five senses vsing the form of words prescribed by the Roman Church, which doubtless is the best.

**E**xtrem-unction is a (a) proper Sacrament of the new law whereby a christian

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belie-

(a) According to the Councils of Floren<sup>ce</sup> in the Decree of

Eugenius, and of Trent. sess. 14. Extrem-unction is a Sacrament of the new law, and the greek Church euen after their fall into deadly shism fell not from the definition of the Councils set down, as to Extrem-unction, for their Patriarch Jeremy reckoneth it amongst the Sacraments of the new law.

*\* Habetur in Concilio Floren. quod Sacramentū sacra unctionis dari non debeat nisi infirmo de cuius morte timetur. & ideo Patres Trident. vocant sacram unctionem exauntium Sacramentū.*

*\* Nomine olei absolute & simpliciter positi sepe per intelligitur oleum oliuarum, id est liquor ex bacis oliuarum expressus, alij autem humores pingues, ut nucum, & id genus alij, non nisi cum adhibito dicuntur olea.*

belieuer constituted in eminent \* danger of death in respect of extream sickness, or other inward infirmity is strengthened through holy unction against the assaults of deuils, \* and purged of veniall sin's together with mortall offences unwittingly forgotten afore: and therefore named Extrem-unction, being administered only in extremity of sickness. Albeit that the common enemy seeketh occasion at all times to deuour our souls: yet then especially he employeth his greatest subtilities, and craftiest dealings to bring vs into despaire of Gods sauing mercy, when he seeth vs at the point of drawing our last breath of life. Christ after his Resurrection instituted, and S. Iames his Apostle promulgated this Sacrament to the catholick Church in the fift Chapter of his catholick epistle, saying; If any be sick among you, let him bring in the Priests of the Church, and let them pray ouer him anointing him with \* oile in the name of our lord, and the prayer of faith shall saue the sick, and our lord shall raise him vp, and if he hath committed sin

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nes, they shall be forgiuen him; whereby he expresseth the necessary requisit's to a Sacrament of the new law. First the outward sign, or ceremony is signified by the words, *anointing with oile*, which declare the proper sensible matter of *Extrem-vnction*. viz: oile made of Oliues: for that only challengeth the name of oile taken in the proper sense, as wine of the vine, the name of wine. Secondly the sensible sacramentall form (b) vttered together with vnction is expressed by the words: *Let them pray ouer him anointing him with oile*: which in as much, as they be ioyned together with the matter do make the Sacrament. Thirdly, diuine institution is plainly declared by the particles *in the name of our lord*: for the true meaning of these words: *let them pray ouer him anointing him with oile in the name of our lord*, is this: let them pronounce ouer him the form of this Sacrament, which is after the manner of a prayer, and anoint him with oile (c) in the room of Christ, that

is

(b) According to S. Austin the making vp of a Sacrament is the putting together of the sacramentall word, and the sacramentall element, or matter. *Accedit (saith he) Verbum ad elementum & fit Sacramentum*. And the sacramentall word *trac. 8. in Ioan.* he calleth the word of faith.

(c) A Priest in dispensing the Sacraments supplies the room

of Christ. The Sacrament of Extrem-unction is dispensable onely in order to the faithfull of Christ; wherefore the Apostle vseth the particles: (if any be sick amongst you) that is, among you faithfull baptised, for he direct's his Epistle to the faithfull onely, in regard wherof it is called the Catholick Epistle of S. James.

is, in vertue of the power, and authority deriued vnto them from Christ, which import's diuine institution; and doubtlesse the Apostle meant, that the whole entire action, to wit, vntion together with prayer of faith, ought to be performed by a Priest, as the rightfull Minister of Christ. For in that sense he vsed the said particles, *In the name of our lord*, in the same Chapter speaking of the Prophets, who haue spoken (say's he) *in the name of our lord*; that is, which were inuested with power, and authority to speake in the roome of our lord, and indeed the hoie Prophets were our lord's Minister's prophesying in vertue of his speciall inspiration, and commission. In the same sense the Apostle S. Paul 1. Cor. 5. vseth the particles, *in the name of our lord*, to signify, that he excommunicated the incestuous Corinthian in the person of our lord, Iesus-Christ: saying *I haue iudged him, in the name of our lord Iesus-Christ, to be deliuered vnto Satan for the destruction of the flesh &c.*

Fourth-

Fourthly the effect of this Sacrament, viz: sanctifying grace, these words do clearly expresse, *And my lord shall raise him up, and if he hath committed sins they shall be forgiven him:* for sins are not remitted but by the infusion of sanctifying grace, whereby also the diuine institution of this Sacrament is euident enough, because Christ only in the new law by his speciall institution hath clothed outward sensible rites, or ceremonies with power to produce grace, and remission of sins effectually: And it matters not that the Apostle addeth to vndition the particles, *and the prayer of faith shall save the sick:* for he doth not ascribe the effect of that ceremony to the prayer, as if it alone were sufficient enough to cause it: for thereby it would euidently follow, that he mentioneth, and requirerh vndition in vaine, and to no purpose at all: besides he maketh vse of no particle, that excludeth vndition, but plainly signifie's (by saying) *let them pray ouer him (the sick) anointing him with oyle,* that he attribute's grace, and remission of sins to the whole entire action, as it consisteth of vndition, and orall prayer proceeding from, and relying on the faith, if not of the Minister himself (which



(which is not necessary to the effect of the Sacrament) at least of the Church, whose person the minister supplyeth in the administration thereof: and truly in the Sacraments of the new law the verball form doth more plainly, and determinatly express the sacramentall effect, then doth the sacramentall matter, and therefore the Apostle by adding, *and the prayer of faith* &c. will signify only, that the sacramentall form of this Sacrament lies claim to the best, and noblest part of causality in the production of sanctifying grace, but not to all the parts thereof. Fifthly, by these words *let him bring in the* (d) *Priests*, the ministers of the Sacrament are declared, and determined, namely such only as are actually promoted, in vertue of holy ordination, vnto Episcopall, or Priestly function:

(d) S. Iames in the Chapter set down vseth the name (Presbyter.) S. Luke *Act.* 15. S. Peter *cap.* 5. and S. Iohn *Epif.* 1. 2. 3. vse the name (Senior) but both the names carry the same meaning; they signify those, which by holy ordination are invested with priestly dignity, and authority vnto dispensing the mysteries of God: for as S. Hierom assert's *Epif.* 85. ad Euag. in the scripture-Text's set down those are meant, which are Priests as to office, dignity, and function. Besid's the Fathers in the Council of Trent, and all catholick writers vnderstand *per presbyteros Ecclesia*, such onely as are Priests rightly ordain'd, whether they be Bishops, or meer Priests: and according to the scripture custome in the name (Presbyteri) Bishops are comprehended.

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tion: and truly the new Testament when (speaking of Church Ministers) vseth the word *Presbyter*, or *Senior* meaneth thereby one inuested with Priestly dignity: besides the Apostle could not mean by Priests of the Church lay Elders, because they are not Church-ministers taken in the proper sense: neither is it their office to pray over the sick, and to administer holy vñction vnto remission of sins: and it matters not, that the Apostle sayes; let them bring in Priests, whereas the practice of the catholick Church, is to employ one sole Priest in the administration of Extrem-vñction: for the true meaning thereof is, let him bring in soire one of the Priests: the Apostle vseth the figure, which Gramarians call *Enallagy*, putting the plurall, for the singular number. After the same manner *Mat. 1.* the Angell of our lord appearing to Ioseph says, *Take the Babe, and his Mother, and goe into the land of Israel: for they are dead; that sought the Babes life;* notwithstanding he mentioneth only Herod, saying, when Herod was dead &c. Lastly in as much, as the Apostle asserteth absolutely, putting no limitation of time, *If any be sick among you,* he plainly sheweth

weth Extrem-unction (\*) to be of perpetuall vse in the catholick Church to the worlds end, which is essentiall to a Sacrament of the new law: wherefore sundry ancient Fathers, that lived in the subsequent ages, when they speake of christian believers reduced through sicknesse to eminent danger of death, recommend to them holy unction, as a Sacrament of the new law, and alledge for it the authority of S. Iames let down; \* and though the first generall Councils make no mention of Extrem-unction, neuertheless no man ought to infer from that negative authority an argument to the prejudice of so warrantable a doctrine; for they declared, and defined such points of christian faith, as were questioned, and impugned by the Hereticks of those times respectively: but then no controuersy arose concerning Extrem-unction.

By the premises is plainly euidenced, that the giift of healing through unction,

\* Hieron. Epist. 65. ad Pamach. & oceanum de erroribus Originis in similitudine ad fidem spectante, de qua tamen prima concilia nihil definiunt, sic scribit. Confessi sunt quod negabatur; tacuerunt de quo nemo quarebat.

(\*) Since all the other precepts S. Iames inioyn's in his catholick Epistle concerne christians in all ages, 'tis not as to reason probable, that the sole precept of anointing the sick should be giuen for a short tyme onely, and according to Caluin scarcely for the space of one age: but this his interpretation the Council of Trent has condemn'd sess. 14. doct. de Sacram. Extr. vnct. and can. 2.

dion, or laying on of hands (f) mentioned by S. Mark, and practiced in the primitive times, was not this holy unction, that S. James prescribeth in the forenamed catholick Epistle; for that was a miraculous endowment, and no gifts of doing miracles did confer sanctifying grace vnto remission of sins, which is proper to a Sacrament of the new law, and truly that particular gift, (g) called the gift of healing, was extended only to corporall infirmities, it could cure the body, but not the soul. Besides one and the same spirit distributed that, and all other gifts of doing miracles severally according to his own free will, 1. Cor. 12 wherefore neither such only, as by ordination were promoted to Priestly ordination, nor all those had the gift of healing; but to the administering of Extrem-unction is necessary Priestly ordination: for the Apo-

stle  
 (f) S. Marke mentioneth sick persons, whom the anoynting with oyle cured. And in the last Chapter of S. Marke is promised that the imposition of hands shall heale the sick.

(g) Often tymes such as were not Priests heald the sick by anoynting them, namely, according to S. Hierom, S. Hilariu, that had not receiu'd the Sacrament of holy Order and according to Tertull. ad scap c. 4. A certain hy-christian named Proculus anoynted with oyle Severus the Emperour, and recovered him thereby.

He sayth expressly, *If any be sick among you, let him bring in Priests of the Church.* Also our Extrem-unction requireth oyle of Oliues blessed <sup>(b)</sup> and consecrated by a Bishop; neither is it applyed to euery sick person, but to such only, as be incorporated into Christ by faith, hope, and charity, nor to euery part of the sick body, but to the Organs of the five senses, which be the windows, that let in light into the howse of the soule; and although our Extrem-unction be endowd with vertue, euen as to the healing corporall infirmities, when the supreme providence thinketh it expedient for the sick: yet the cure of these, is the secondary effect thereof only, being instituted specially to heale the soule. Furthermore to the forementioned healing vnction, no determinat form of prayer was annexed, as is to our Extrem-unction; for example the Roman Church vseth this form (\* which doubtlesse is the best) our Lord in vertue of that holy vnction, and his most benigne mercy

\* Concil.  
*Trid. expresse docet ritum, & vñ Extrema-  
 unctionis, quem obseruat Romana  
 Ecclesia, esse optimum, idque patet ex decreto Eugenij ad calicem Concilij  
 Florentini.*

(b) The Councils of Flor. in the Decree of Eugenius and of Trent sess. 14. cap. 1. declare that the oyle, that is applyed in, and is proper to the Sacrament of Extreame-unction ought to be blessed, and consecrated by a Bishop, which vsage is conform to the generall practice of the catholick Church.

*Char. XVIII. of Extrem vnction. 289*

mercy grant vnto thee Indulgence of all thy offences committed by seeing, hearing smelling tasting and touching; and indeed the Priest, that ministreth Extrem-vnction (i) is bound to anointe the Organs of euery sense, and express the name of each one particularly together with a repetition of the said form, vnless he shall obserue, that the sick person is seiz'd with pangs of present death: for then one sole vnction, and the naming of all the outward senses respectiue, is sufficient enough, as to the essence of the Sacrament, and vnto obtaining the fruites therof; for example it sufficeth, if anointing one Organ only, the Priest say, our Lord through that holy vnction, and his most benigne mercy grant vnto thee Indulgence of all thy offences committed by seeing, hearing, smelling, tasting, and touching; As to the anointing reins, breasts, and feet, though these vnctions.

I haue

(i) The necessity of the precept requires, that the form of sacramentall vnction (which consistes of these word's) *Per istam sanctam vnctionem, & piissimam suam misericordiam indulgeat tibi Dominus quicquid deliquisti per visum, auditum &c.* ought to be repeated fve feuerall tymes in fve feuerall anoyntings of the fve senses; I say the precept of necessity requires this ceremony: though perhaps neither a fve fold repeating of the formall words, nor a fve fold anoynting of the sick, can lay claim to the essence of the Sacrament.

haue nothing of the essentiall matter;  
yet as to them, a Priest ought to ob-  
serue the custome of that particular  
Church, wherunto he is subiect: howe-  
uer decency requireth, that he omit  
to anointe the reins, and breasts of sick  
women,

**CHAR.**



C H A R. XIX.

OF

THE CHVRCH  
MILITANT

THE CONTENTS.

God hath giuen to his Church on earth the keeping of all truth, that we may not be as children wauering, carryed about with euery wind of doctrine: by diuine institution pastorall functions are of necessary, and perpetuall vse in the Church vnto teaching christian faith, and deciding controuersies pertaining thereto without being liable to errour: God hath inuested Church-Gouernours with authority to make laws, and ordinances, and exacte obedience vnto them: the Church cannot lie hid: priuat spirits haue nothing of power to interpret scriptures, or to judge matters in debate concerning faith, and religion: the outward testimony, of the Church is the ordinary expedient necessary to the receiuing of christian faith: answeres to sundry obiections vrged by sectaries in fauour of a priuat reuealing spirit: holy scriptures were neither primarily intended, nor primarily deliuered as supreme Judges of controuersies in order to christian faith, and religion: profoundnes of mysteries, plenteousnes, and shortnes of sentences render the scriptures

T 2 .

obscu-



obscure, and intricate; to infer the Churches infallibility from the authority of scriptures, and scriptures infallible authority from the infallible testimony of the Church implies no circle of error: faith as to the assent thereof, is resolved into the Church, and not into the scriptures: the four principall marks of the true Church taken joyntly, agree with the Roman Church onely, which is the one, holy, catholick, and Apostolick Church, that neuer deuiated from truth.

**T**He Church militant is the grownd, and pillar of truth 1. Tim. 3. as the foundation of an house supporteth, and hindereth it from falling. So the Church of God sustaineth, and preserueth truth, that is the doctrine of christian faith from perishing; wherefore whosoever desireth to find out truth vnto saluation must seek it in the Church, which is the certaine keeper, and faithfull Guardian thereof, the supream providence hauing put therein *Some Apostles, and some Prophets; and some Euangelists, and some Pastours, and Teachers* for the consummation of the Saints, for the worke of the ministry, and for the edification of the body of Christ vntill we all meet together in the vniity of faith, and the knowledg of the son of God vnto a perfect man, and vnto the measure of the age of the fulness of Christ, that we henceforth be no more children wauering, and carryed about with

with euery wind of doctrine by the wicked-  
nesse of men, and craftines of Satan, whereby  
they lie in waite to bring vs into error.  
Ephes. 4. where the Apostle plainly asser-  
teth pastorall function together with  
the office of teaching christian faith to  
be of necessary, and perpetuall vse in the  
Church for the administring of Sacra-  
ments, auoiding of errors, and the con-  
firming of such, as shall wauer in reli-  
gion: and truly it cannot be conceiued,  
as to reason probable, that Christ com-  
ing into the world to be Gouvernour of  
souls, and to make vnto himselfe a glo-  
rious Church without spot, or wrinck-  
le Ephes. 5. should not, departing out of  
the world leaue necessary helps to pre-  
serue it in holynesse. (a) Besides God hath

T 3 not

(a) God instituted in the old law (Deut. 17.) a supream Tri-  
bunall consisting of Priests for the deciding of matters in debate  
in order to his people, to the end, that if inferiour Iudges should  
differ in iudgment or deuiate from the truth, they might recur  
to the Council of Priests where one chief Iudge, that is the high  
Priest, was appointed to prouounce sentence, and all others  
bound to giue obedience therto, the law condemning those of  
pride, which resisted, or refused the high Priests decision, in mat-  
ters of controuersie; again God so specially assisted the said Coun-  
cil with his spirit of truth, that the high Priests sentence was infal-  
lible, though himselfe might erre as a priuat person. Wherefore  
Christ Mat. 23. commanded the people to doe what the Scribes,  
and Pharisies said in regard they sate in the Chair of Moyses And  
\$. Iohn eap. 11. ascribes not the truth of Caiphas prophesying,  
that Christ ought to die, for the safety of that nation vnto his

speaking, as of himselfe, but to his speaking, as high Priest of that same yeare, which rendered him infallible in speaking: in consequence of which seeing, that God so directed the high Priest in the old law, that he could not speake an vntruth from the Chair of Moyfes, it follows of necessity, that Christ in his own new law of grace so specially assistes the high Priest his grand Vicar, and supream head of the Church ( which he built on his beloued Apostle S. Peter, that he cannot tell a lye from the Chair of the same S. Peter) the first high Priest of the new law after Christ. Wherefore the Churches supream Gouvernour that succeds in that Chair cannot erre in his decrees, that concerne matters of faith, or generall manners, notwithstanding that he were as wicked as Caiphas. From hence plainly appear's the manifest weaknes of sundry sectaries, which will haue the supream Priests sentence no longer to bind, then, hee pronounces sentence in conformity to the word of God: for there is no warrantable authority saue that of the supream Pastours Tribunal, which can assure vs of the diuine word: for the scripture would not be belieued, if it were not warranted from the infallible Chair of S. Peter. Moreouer sundry sectaries say vnaduisedly, that in the old law the sentence of the high Priests concerned only ciuill matters in debate, and not controuersies pertaining to faith and religion, for as to this point both the second book of paralipomenon, and the 24. Chapter of Exodus giue clear euidence against them.

\* *Deus cum  
primum in-  
stituit Ca-  
thedrā Moy-  
sis in Den-  
tro. promisit  
omnes, &  
singulas eius  
definitiones  
fore verita-  
tis infallibi-  
lis: ideo Aug. l. 4. de doct. chris. ait Phariseos, & scribas, id est Pō-  
tiffices Mosaicos iudicantes ex Cathedra Moyſis non potuisse malē  
definire quamuis mali essent, quia ad bene definiendum cogeantur  
a Deo.*

not vsed lese care in instituting the chri-  
stian Church established in a law of  
grace, then in forming the Synagogue  
of the Iewes established in a law of  
bondage: wherefore \* since this had di-  
uine authority, and assistance to inter-  
pret, and teach the old law of Moyſes, as  
like-

likewise to decide all controuersies concerning the Iewish religion, Deut. 17. doubtless he hath not provided in a lesser measure for the Church of Christ, in order to teaching, and interpreting the new law, and determining all matters, that might be in debate about christian religion. Again Christ being about to leaue this Church in order to his visible presence, for as many ages, as the world shall endure, was as prouident, and carefull to preserve it pure from schism, and heresy, as was Moyse to preserve his, when he was to absent himselfe from it for a shorter time: but Moyse being to goe vp vnto Mount Sinai, and there to abide forty dayes, and forty nights onely, constituted \* Aaron, and Hur Iudges for the deciding all differences which might arise in the congregation during his absence Exod. 24. wherefore Christ infallibly hath ordained, and appointed spirituall Gouernors of necessary and perpetuall vse in his Church for the deciding all controuersies of faith, and religion, and for the preserving of it in holiness to the world's end; this doctrine is plainly euenced by sundry most cleare propheties vttered by Christ himselfe, viz. Math. 16. the

\* Exod. 24.  
expectate  
hic, inquit,  
Moyse, do-  
nec reueria-  
mur ad vos:  
habetis Aa-  
ron, & Hur  
vobiscum, si  
quid narum  
fuerit qua-  
estionis refe-  
retis ad eos.

gates of hell shall neuer preuaile against it. Math. 18. if he refuse to heare the Church let him be vnto thee, as an heathen man, and a publican, and Ioa. 16. the holy Ghost shall teach you all truth. Whereby clearly appear's, that the very office of supream Iudge in order to deciding matters concerning faith, and religion is proper to the Church: and truly the Church, and no other thing distinct from it can rightfully challenge the full essentiall propriety's, or conditions here vnto required. For example, \* not to be liable to errour at all in defining controuersies of faith, and religion, is one essentiall propertie, infallible verity being of necessitie ioyned to the authority of a supream Iudg, that declareth sentence of iudgment in matters relating to faith, which is inconsistent with errour, and falshood. God by a speciall, and supernaturall prouidence hath constituted this Iudg in his place, and appointed him, as his immediate Ambassadour to propound to all christians the verity of faith, least they be carried about with euery wind of doctrine by the craftinesse of Satan: which office, or employment he could not execute, if he were fallible in the execution thereof: neither should chri-

\* In supremo iudice cōtro- uersiarū re- quirī ve- ritatem in- fallibilem in definiendo, non tantum catholici, sed & illorū ad- uersarij fa- sentur: v. g. vvhittake- rus contro. 10. de scrip. quas. 5. can. 8. in 3. suo argumento, & alij quā- do de hac re agunt. Vnd. Ang. l. 1. de moribus Ec- clesie catho- lica, ait, il- lam esse ma- gistrā so- rīus sapien- tia christia- norum & magistrā castissimā.

christians acquiesse in his proposalls, and definitiue sentences vnles they knew, or supposed him infallible, that is, not liable to errour, matters of faith depending of diuine reuelation, which is not seen.

An other necessary propriety required in the supream Iudg, is authority to exact obedience vnto his ordinances: which essentiall propriety Christ declared, when speaking of the scribes, and Pharisees sitting in Moyles chaire. *Math.* 23. he said, *all therefore whatsoever they bid you obserue, that obserue, and doe:* where the particles *whatsoever they bid you obserue*, inporte power, and authority to propound vnto the Iews, what they were to belieue: and the particles: *that obserue, and doe:* import an obligation to admit, and receiue their ordinances: and indeed every common-wealth hath a supream Iudg, or magistrate, that propoundeth laws, and ordinances vnto subiects, and commandeth their compliance thereunto.

A third necessary propriety, or condition required in this supream Iudg is to be visible, and a cleare speaker. Moyse visible, and liuing said of himselfe, as supream Iudg of the faithfull in those times

times *Exod. 18.* when they haue a matter of controuersy they come vnto mee, and I iudge between one, and another, and declare the ordinances of God, and the laws; also this necessary condition appeareth by the command giuen to the people of *Israel Deut. 17.* thou shalt come vnto the Priests of the *Leuites*; and to the Iudge, that shall be in those daies, and aske and they shall shew thee the sentence of iudgment: besides Christs own words *Math. 23.* whatsoeuer they bid you, obserue, doe sufficiently manifest, that the head Priests, which sate in *Moyse*s seate were visible liuing Iudges: and indeed there is no ciuill nation, that hath not a visible, liuing, and speaking law, that is to say, a supream Iudge, or magistrate visible liuing, and speaking: for an vnliud, and mute Iudge: namely a meer written law cannot Iudge between one, and another, pronounce sentence of iudgment to the punishing of peruerse offenders, or to declare ordinances to the suppressing of controuersies.

That the proprieties of this supream Iudge thus explained be proper to the *(b)* Church

*(b)* By the Church is meant the high tribunall of faithfull Priests wherof the Chief visible head is the Bishop of Rome seated in the Chair of *S. Peter*; and as he is the Chief and supream

head so he is supream Iudge, in consequence of which whosoever is afraid to be circumvented by the hardnesse of a question he ought to recur to him.

Church of Christ taken in the proper sense ( for a congregation of believing christians including the supream visible Pastour ) it is plainly demonstrable , for example: that this Church is not liable at all to errour, which is the first propriety appeares by Christs testimony alledged before *Matth. 16. the gates of hell shall not preuaile against it:* which importeth an absolute infallibility in defining, propounding, and teaching matters of faith; for if the power of Satan, that consisteth in crafty dealings to draw men into errour, could overcome the Church, by making it teach any one false doctrine, it would follow evidently , that the gates of hell might preuaile against it, in consequence of which Christ should not be faithfull in his promises. Besides Christ saying *Ioan. 19. the holy Ghost shall teach you all truth;* meant , that the Church should teach nothing of errour to the worlds end; and indeed that promise was made to the Apostles, and their successors in the ministry , and Governmēt of the Church: because Christ before *Ioan. 14.* had said expressly that  
the



\* *Aug. l. de  
mor Ecclesiæ  
catholica,  
ait, si quis  
metuit falli  
difficultate  
alicuius qua-  
stionis ad  
Ecclesiā esse  
recurrendū.  
Item ait  
Christū ha-  
bere Ecclesiā  
loco Synago-  
gæ. Et Tom.  
6. con. Epif.  
Manichæo-  
rū. Non cre-  
derem, in-  
quit, Evan-  
gelio, nisi Ec-  
clesiæ catho-  
lica autho-  
ritas me cō-  
moueret.  
\* Verba illa  
Christi qua-  
cunque alli-  
gaueritis su-  
per terram,  
intelligenda  
sunt de cen-  
suris eccle-  
siasticis; id  
etiam fate-  
tur Cal. l. 4.  
in 71.*

the spirit of truth should abide with them for euer; wherefore \* whosoever is affraid least he may be deceiued through the difficulty of a hard question he ought to recur to the Church established in the room of the Synagogue, for as the Pharisees, and Scribes teaching in the Chaire of Moyses could not deuiate from the truth: so neither can the pastors of our christian Church sitting in the Chaire of S. Peter. Secondly that the Church is inuested with power, and authority to exacte from the faithfull, obedience to her ordinances (which is the second propriety of this suprem Iudg) Christ *Math. 18.* plainly declareth, saying, *if he refuse to heare the Church, let him be vnto thee, as a heathen man, and a publican,* that is, let him be excommunicated, as appeareth by Christs words immediatly following; \* *Whatsoever ye shall bind vppon earth shall be bound in Heauen,* which is meant of ecclesiasticall Censures, the greatest of which is excommunication. Again *Act. 15.* when the new christians, referred their controuersie concerning circumcision, and other ceremonies of the law of Moyses to the Apostles at Ierusalem, sentence of iudgment was declared by one accord thus,

*Char. XIX. of the Church &c. 301*

*It seemed good to the holy Ghost, and to us, to lay no more burthen upon you, then these necessary things &c.* Wherby it is cleare, that the Apostles ( then the representative Church) were inuested with authority to make ordinances,<sup>(c)</sup> and to oblige the faithfull in the obseruation of them: for the words; *It seemed good to us, to lay no more burden upon you*, doe signify the authority of superiours to commande inferiours, and the obligation of inferiours to obey their superiours. Thirdly that the Church is liuing, visible, and speaking ( which is the third pro-

(c) It appears plainly by the sacred text *Act. It seems good to the holy Ghost, and to us to lay no more burden upon you then these*, that the Apostles had authority to commande, and exact obedience to their ordinances: *For the particles it seems good to us to lay no more burden.* Shew evidently that they were superiours inuested with authority to commande and exact obedience from the people who were bound to obey them. But here is obseruable that as to the matter in debate mentioned in the Chapter set down (viz. whether the conuerted Gentils were obliged to obserue the law of Moyfes.) S. Peter in that Council cald to determine it, was supream Judge, for t<sup>e</sup> is written, that after much dispute Peter rose vp, and as head of all spoke first, and decided the controuerſy in fauour of the ſaid conuerted Gentils deliuering them from the bondage of the old law, and all the multitude, ſaith S. Hierom *Tóm. 2. Epif 89. Auguf. cap. 2.* kept ſilence, and into Peters ſentence or definition the Apoſtle S. Iames, and all the Priests paſt with one accorde and euer ſince the Popes of Rome as S. Peters lawfull ſucceſſors haue had precedence, and the deciding ſuffrage in all Councils, which are of credit, and authoritie in the Church of God.

propriety of this Iudge) is clearly exprest: *Act. 20. take heed to your selves, and the flock, wherof the holy Ghost hath made you Bishops to rule the Church of God; which he hath purchased with his own blood; and Again Math. 5. (4) the Church is stiled a Citty, that is set on a mountaine which cannot be hid: but no man can conceiue how Bishops can gouerne a Church which they see not, or how a Citty set on a high mountaine can lie hid: Besids all the Church offices ioynt, and seperate do declare it visible, living, and speaking: neither matters it, that the Church is known by faith, which is of things not seen: for the Apostles, when they conuerſed with Christ vpon earth they both saw, and believed him to be Christ. As the Apostles saw Christ to be aman, and believed him to be God: soe wee doe see the Church to be a congregation of men outwardly professing the faith of Christ, and doe believe, that it is directed by the infallible assistance of the holy Ghost; and as it cannot be euinced, that a man is inuisible because an inuisible soul gouerneth him: soe neither*

can  
 (4) According to S. Aug. trac. in 1. epif. Ioan. those are blind which cannot see so great a mountaine, and shut their eyes against the clear light put on a candlestick which is the Church of God.

can it be euinced, that the Church is inuifible because the supernaturall gifts of the holy Ghost, namly, faith, hope, and charitie (wherby the Church is gouerned, and men made children therof) be inuifible.

From the premises is evidently deducible, (\*) that the private spirit, which is to say, the particular revealing spirit (wherby, as many sectaries conceiue, euery private believer is enabled to interpret scriptures, and iudge all matters concerning faith, and religion) hath no good claime to the office of this suprem iudge beeing neither seen, nor heard to speak clearly, nor known certainly to be infallible in whar it reuealeth to each particular believer in priuat; for it may prudently be doubted whether it be a good spirit, or nor, since false ministers can transforme themselves into Apostles of Christ, and Satan himselfe into an Angel of light *2 Cor. 11.* in consequence of which no wise, and iudicious man can rely his eternity on such a priuat revealing spirit. Again God according to his

(\*) S. Austin li. 10. de doct. christ. disputing against such as pretended to the knowledge of holy scriptures by speciall revelations dissuades euery man from so proud, and dangerous a temptation, as to presume that he is taught of God and not of men, and this caput he vrgeth by many examples.

his ordinary way doth not immediatly himselfe reueale verities of faith to euery one in particular, or iudge himselfe between party, and party: from the beginning of the creation down to these times his prouidence hath ordained men to declare his ordinances vnto men, appointed men to teach men, and constituted men suprem Iudges of men for the determining of all hard matters in debate concerning faith and religion. In the law of nature Abraham was made Teacher of men: I know (speaking of Abraham) that he will command his son, and family after him, that they keepe the way of our lord: Gen. 18. In the written law Moyles was constituted to teach the people of God the diuine ordinances, and to shew vnto them the way wherein they were to walke, and the worke they were to doe. Exod. 18. and Deut. 17. the Priests of the Levites were deputed supreme Iudges of controuerfies, which might rise about religion: also Malac. 2. it is written, *the Priests lips shall preserue knowledg, and they shall seek the law from his mouth.* In our new law of grace the Apostles were sent into diuers parts of the world to preach christian religion. *Mar. ultimo. Act. 8.* God appoin-

appointed Saint Philip to teach the Eunuch of Ethiopia. *Act. 9.* Christ sent Saul to be instructed of Ananias: and *Act. 10.* Cornelius the Centurion was admonished by an Angel to repaire vnto Saint Peter, that he might learn of him matters of christian faith: wherfore Saint Paul says *Rom. 10.* *Faith is by hearing, and hearing by the word of God and how shall they heare without a preacher:* because ordinarily God teacheth men by men the verities of faith: and *Gal. 1.* the same Apostle doubted not to prefer the doctrine he preached before the doctrine of an Angel from Heauen, that should preach otherwise: and truly if it were lawfull for euery man to follow, and adhere to his own priuate spirit, there would rise almost as many contrary religions, as there are men liuing vpon the earth; and consequently in room of that peace, that Christ hath promised to the Church, nothing but disorder, and confusion would happen: wherfore both in the old, and new law this priuat spirit is condemned; for example, in the old law, *Numb. 12.* God was angry with Mary, Moyse's Sister, and Aaron because they had detracted from Moyse, she saying; *hath our lord*

\* S. Hieron.  
ait falsos il-  
los prophe-  
tas referre  
hæreticos qui  
sequuntur  
spiritu suū,  
quia nequa-  
quam, in-  
quit, diuino  
instinctu sed  
proprio cor-  
de vaticin-  
antur.

spoken only by Moses? hath he not spoken al-  
so by vs? and Ierem. 23. Heare not the  
words \* of the Prophets, that prophesie vnto  
you, and deceiue you: they speak the visions of  
their own hearts, and not out of the mouth of  
our lord: and Ezech. 13. God saith thus  
woe vnto the foolish prophets that follow their  
own spirit: yet say the lord saith it, albeit I  
haue not spoken: likewise in the new law  
this priuat spirit is condemned: for in  
the primary age of the Church, (f) Cher-  
intus was counted an Heretick for pre-  
tending vnto priuat reuelations in the  
spreading of sundry absurd doctrines:  
and in as much as he asserted that Ie-  
sus-Christ was not come in the flesh:  
Saint Ioan. Apostle Epif. 1. cap. 4. wri-  
teth to the faithfull against him thus:  
*Dearly beloued belieue not euery spirit but  
trie the spirits whether they are of God: for  
many false prophets are gone out into this  
world:*

(f) Eusebius l. 3. hist. Eccles. cap. 12. attests that Cherintus,  
besides his other prophane nouelties fained subtil delusions as re-  
uealed vnto him by the ministry of Angels: and according to  
the same Eusebius l. 5. cap. 15. Montanus and Maximilla were  
carried away with delusions of the like nature; for among the rea-  
sons why they were cut of from the Church of God one was, be-  
cause they pretended vnto speciall reuelations, and the Church  
declared, that it was a thing contrary to the custom, and practi-  
ce down from the Apostles till those times, that any particular  
person should presume to haue a priuat spirit reuealing vnto  
him matters pertaining to christian faith.

world: hereby you shall know the spirit of God; every spirit which confesseth that Iesus-Christ is come in the flesh is of God, and every spirit, that confesseth not, that Iesus-Christ is come in the flesh is not of God. Yet although the Apostle vsed that analogie in order to this true article of faith (Iesus-Christ is come in the flesh) as a certain signe to shew the falshood of Cherintus assertion: neuertheless he did not mean to establish it for a generall rule to distinguish every good, from every ill spirit, or every true, from every false doctrine; for the Pelagians, and sundry ancient sectaries are counted Hereticks both by Lutherans, and Calvinists, albeit they acknowledged the mystery of the Incarnation. But the generall rule for the trying of spirits Saint Iohn clearly expresseth a very little after in his same Epistle; saying *Wee (Apostles) are of God; he that knoweth God, heareth vs, he that is not of God heareth vs not: hereby know we the spirit of truth and the spirit of errour.* In regard his first particular rule was not sufficient enough to discern between every true, and false doctrine; that is to say between all true and false Teachers, therefore he addeth this generall rule, viz. *To heare, or not to heare vs Apostles*



Gouvernours of the Church, alluding to Christs own words set down I uc. 10. *He that heareth you, heareth me, and he that despiseth you despiseth me*, Saint Iohn spoke in the person of all the Apostles, and their successors in Church Gouverment with whom is deposited christian doctrine receiued from the mouth of Christ: and truly it is very probable, that no one of the other Apostles, was aliue, when Saint Iohn writ his Epistle: yet what Christ promised *Mat. 28. behold I am with you alwayes vntill the end of the world*, remained then in him, and euen now in the Prelats of the Church that succeed the Apostles in the administration therof: wherby it is cleare that the office of supream Iudge of cōtrouerfies in debate concerning faith, and religion, is proper to ecclesiasticall authoritie only: howeuer in as much, as no man can come vnto Christ except the Father, which hath sent him draw him *Ios. 6.* inward grace of the holy Ghost is necessarily required to belieue in, and loue God aright vnto the obseruation of his ordinances, and law, of which is meant the propheties *Ierem. 31. I will put my law, saith our lord, in their inward parts, and write it in their hearts, and will be*

be their God, and they shall be my people; Isa. 50. and all thy children shall be taught of our lord, to witt: by inward grace, which excludeth not outward Teachers for faith is by heareing, and hearing importieth outward Teachers. Moyſes, and the Prophets of thoſe daies taught the people in as much as they declared ynto them outwardly the lawes of God affording nothing of inward help to the ſeeking of them: but Chriſt truly God cloathed with human fleſh taught by himſelfe in our new law both outwardly preaching the doctrine of faith, and inwardly inſtilling into the hearts of his people inward grace for the embracing of it: and afterward before his aſcention into heauen appointed outward viſible Teachers, and promiſed withall his own inward inuiſible concurrence with them to the end of the world. Wherefore doubtleſſ the alledged ſcripturs will ſhow only the maiority of Chriſt, compared to Moyſes, and the Prophets in order to teaching matters of faith and religion, together (g) with the plenteous mea-

V 3 ſure

(g) According to holy ſcripture Io. 1. the law was giuen by Moyſes, but grace, and truth came by Ieſus-Chriſt. The old law pointed at ſin onely, and made it known: but the new law furniſhes grace to fulfill it, and purge out of our ſouls the leaues of ſin.

dy
 sure of grace especially annexed to the new law in respect wherof, it is stiled the law of grace, neither is this necessity of outward Teachers excluded by the saying of Saint Paul 1. Cor. 2. *he that is spirituall discerneth all things, and he himselfe is iudged of noe man.* 1o. 1. Ep. cap. 2. *ye need not that any man teach you: but as his vnction teacheth you all things, and it is true, and is not lying:* and Saint 1o. 1. Ep. cap. 5. *he that belieueth in the son of God hath the testimony of God in himselfe; for as to the first text.* Saint Paul spoke of the spirituall man only, that is to say, of such beliuers, as were perfect, and knowing of christian doctrine and therby apt to discern false opinions, and conceiue the high mysteries of faith declared by word of mouth, or writing, which is not to exclude outward Teachers: and that this is the true meaning appeareth by the Apostle himselfe: because he says in the very same Chapter set down, *We speake wisdom among them that are perfect, and we speake wisdom in a mystery*, wherby he setteth the spirituall mā against the naturall man, that is versed only in the wisdom of the world, or in the knowledge of naturall things; and in the third Chapter of the same Epistle he saith thus: *And I would*

I would not speake vnto you Brethren as vnto spirituall men but as vnto carnall men, euen as to Babes in Christ I giue you milke to drinke, and not meat, for you were not yet able to beare it: where he layeth the spirituall man against the carnall man, that in regard of carnall affection perceiueth not the things of the spirit of God, wherefore it seemeth a strang thing, that Sectaries should infer from this text of scripture that euery believer hath a priuat (b) reuealing spirit of truth; whereby he is enabled with authority to discern matters of faith, and iudge all controuersies, and to be iudged of no man himselte vnto the excluding of all outward Teachers. As to the second Text, the true meaning of it, is not that his vocation only doth teach, but that the doctrines of christian religion, which men teach outwardly by speaking \* his vocation teacheth inwardly by inspiring grace, whereby men are made apt to harken to what the Church ministers teach: and indeed this docility, or aptness to harken to the word of God is a speciall prerogatiue giuen by the spirit

\* Aug. trac.  
3. in Epis.  
Joan. magi-  
steria, in-  
quit, foren-  
secus adiuto-  
ria quadam  
sunt & ad-  
monitiones,  
cathedram  
autem in ca-  
lo habet qui  
corda docet.

V 4 of

(b) S. Irenaeus l. 3. cap. 2. con. har. sharply rebuks Valentinus for leaning tradition, and following the priuat spirit thereby constituting himselte sole iudge, and rule of faith.

\* *Mat. xii.  
Christus Fi-  
lius Dei vi-  
si: caro &  
sanguis non  
reuelavit ti-  
bi, sed pater  
meus.*

of grace vnto the children of the new law, and prophesied of in the old law by Jeremy, and Isaias. As concerning the third Text set down, the true sense is this, that whosoever belueth in the son of God aright hath in himselfe inward faith, which is a diuine gift, and therefore called the testimony of God, in as much as it witnesseth that no man can \* come vnto the son Iesus-Christ except it be given vnto him by the Father: and albeit that the inward testimony of God hath been the sole cause to draw some men vnto the maruelous light of faith; foreexample, Saint Peter belieued the mystery of the incarnation in vertue of an inward inspiration proceeding from God immediately: neuertheless the outward testimony of the Church is the ordinary necessary requisite to the conceiuing of christian faith according to the ordinance of Christ that hath constituted outward Teachers to be of necessary and perpetuall vse in his Church to the worlds end, that we be not carryed about with euery wind of doctrine, which hath been extreme needlesse if he had thought it expedient to supply euery particular believer with a priuat reuealing spirit. Furthermore from

from the premises is clearly deducible, that the holy scripture cannot lay claime to the dignitie of a supreme Iudge: because the office therof (which is a primary end intended of necessity \* in the forming of euery common wealth) is to declare laws punish peruerse offenders, and pronounce sentence of iudgment for the determining all matters in debate, that therby vnity, and peace may be preferued: but the scripturs can chaleng nothing of iuridicall power in order to iudging, defining, and deciding controversies of faith, these actions importing life, hearing, and speaking, which the scripturs cannot exercise, being vniud things, that neither heare, nor speak clearly, and consequently vnfit to Iudge matters in debate between one, and another; besides these were not intended in the forming of the Church, as requir-  
fies absolutely necessary to the Gouer-  
ment of it, for Christ during the time he conuerfed on earth, writ nothing himselfe nor commaunded his Apostles, or disciples to writ: and indeed of themfelues they were not much (i) set

\* Plato in li-  
bris quos de  
repub. scrip-  
sit, & Ari-  
stoteles in  
politicis do-  
cent in con-  
stitutione &  
formatione  
alicuius rei-  
pub. unum  
ex ijs qua do-  
bent 1. &  
per se inten-  
tendi, esse ip-  
sum Iudicē  
pro dirimen-  
dis litibus ci-  
uium ad pa-  
cem in rep.  
seruandam.

(i) According to Eusebius l. 3. hist. Eccles. cap. 18. the Apo-  
les, and disciples of Christ were not greatly solicitous to put down  
in writing the misteries of christian faith, being the employment

injoynd them, was to preach the Gospel, in so much, that according to the same Eusebius it was a tradition of those days, that they were after a manner necessitated to write and according to S. Hieron de viris illis. S. Iohn writ his Gospel in regard of Cherintus, and Ebion, which denyed the diuinity of Christ. And indeed tis euidēt, that the Apostles did not write down the principles of christian religion, hauing receiued command and commission from Christ to preach, without any commission to write.

upon writing, because of their ingagement in an higher employment; namely preaching of the Gospel: and it seems, that those few, which haue written were urged, or necessitated therunto, as was Saint Iohn, that writ his Gospel to confute the hereticks Cherintus, and Ebion, who denied the diuinity of Christ. Again among the twelve Apostles Saint Matthew, and Saint Iohn only, and among the 62 Disciples Saint Luke only, writ the Gospel euen diuers years after Christs Ascension into Heaven, insomuch, that the christia Church had institutiō, exercised iudicall authority, made lawes, exacted obedience vnto them along while before the new scriptures were in being, and contrary to the old scripture, pronounced sentence of iudgment to the annulling of Circumcision, which was a controuersy of faith. Wherefore doubtless scriptures were neither

ther primarily intended, nor primarily given as supremiudges of all matters in debate concerning faith, and religion: moreouer Saint Irenæus who flourished in the yeare of our lord 160. expressly (\*) asserteth, that the people of sundry countries without the help of paper, or inck had preserved christian faith down from the Apostles to his time, the vnwritten supplying the room of the written word: for this ancient Father writeth, and ascribeth that preservation vnto apostolicall tradition obserued by the ancient Churches together with the help of inward grace proceeding from the holy Ghost. Wherefore as those primatiue Churches did perserue in the profession of the christian faith for the space of many years without scriptures: so the present Church assisted with the like meanes might continue pure without spot, or wrinkle. although it had nothing of written doctrine, and consequently the primary end for which scriptures were intended was not to doe the office of suprem Iudgt: howeuer all things which were written were writ-

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(\*) Irenæus l. 3. con. hær. cap. 4. denies expressly that christian faith had perished if the Apostles had not left vs the scriptures.



\* L. 1. *Machab. cap.*

11 *Ionathas summus Sacerdos scribens spartianis dicit se, & suos in rebus aduersis pro solatio habere libros sacros quod ostendit usum in quam data sunt nobis scriptura.*

\* S. Ambros. *Epis. 19. vocat sacras scripturas fontes viuos, qui saluant in vitam aeternam.*

ten for our learning, that wee through patience, \* and comfort of the scripturs may haue hope. *Rom. 15.* although they doe not define, and iudge all matters of faith; and religion: yet they <sup>(1)</sup> conduce mainly therunto tending specially to christian instruction, and erudition: besides they stir vs vp to ioyne vertue with faith, and with vertue knowledg, and with knowledg temperance, and with temperance patience, and with patience godlinesse, and with godlinesse loue 2. *Epis. 2. Pet.* which is the consistency, and plenitude of the law.

Scripturs are liud \*fountains springing vp vnto euerlasting life: but the keeping and dressing of them is committed only to the Church of Christ that was the rock, whence they sprag: it is the christian catholick Church taught of the holy Ghost, that cōprehēdeth the bredth, length, depth, and hight of these heavenly fountaines: which is to say, it is a speciall prerogatiue giuen to the Church of

(1) The Apostle 2. *Timot. 3.* Saith that all scripture is giuen by inspiration from God and is profitable to teach, argue, correct, and instruct in iustices. That is according to the ancient Fathers, to resist, conuince, and condemne false doctrines. Wherefore according to the same Apostle ad *Tit. 1.* a Bishop must be vnreprovable embracing the faithfull word, and sound doctrine, that he may be able to exhort, and conuince those, which say against it.

of Christ to interpret infallibly, and iuridically the holy scripturs (m) which profoundness of misteries, plenteousness of senses, shortness of sentences haue rendred obscure, hard, and intricate; as plainly appeareth by the holy writers of the old law namely Isay, Jeremy, Ezechiel, Daniel, and of the new law Saint Paul especially according to the testimony of Saint Peter, 2. Pet. 3. wherein he speaketh of his writings thus, "our Brother Paul in all his Epist mentioneth things in which (Epistles) some things are hard to be understood, which they, that are vnlearned, and vnstable wrest, as they doe also others scripturs vnto their own perdition: for further prooffe of this catholick assertion may be alledged the perpetuall contention between one sectary, and an other concerning the interpretation of scrip-

• S. Irenaeus  
l. 3. cap. 7.  
scribens de  
Haeticis te-  
statur Paulū  
hyperbolis  
viti frequen-  
ter propter  
impetū spi-  
ritus qui in  
ipso fuit. Idē  
sentitū Ori-  
genes expli-  
cat. Epi-  
stola ad Rō.  
& Aug. de  
fide & operi-  
bus cap. 14.  
15.

ture

(m) According to S. Hierom Epist. ad Paulum. S. Chrys. hom. 40. in Ioa. S. Austin l. 4. de doct. christ. cap. 3. the hardness of holy scriptures proceeds from the profoundness, copiousness, compendiousness, thereof: in consequence of which a right vnderstanding of sundry passages of necessity depends of tradition, as well obserues S. Austin l. de fide & oper. and S. Hierom in his Scripture prologue ingeniously confesseth; that he could not vnderstand the holy Prophets Isaias, Jeremy, and Daniel, again S. Irenaeus l. 3. cap. 7. Orig. in explic. Epist. ad Rōm. and S. Austin l. de fide & oper. cap. 14. confess with one accorde that S. Paul is hard to be vnderstood, and especially in regard he vsed frequent hyperboles, which proceeded from the vehemency of the spirit that guided his pen.

ture Texts in reference to controuersies of faith: for example from the words *This is my body Luc. 22.* Lutherans doe argue the true, and real presence of Christs body in the Sacrament together with the substance of bread: contrariwise Calvinists infer a meer figure of Christs body; Anabaptists deduce out of the commission Christ gaue vnto his Apostles *Math. 18. goe, and teach all nations baptizing them in the name of the Father &c.* That baptism ought not to be administrated, but to such, as are *de facto* apt to receiue instruction. And the Arians misinterpreting that saying of Christ Io. \* *My Father is greater then I:* denied his Godhead: the holy scriptures are a great light of christian doctrine: for they are the dictates of the holy Ghost: yet not sufficient enough to let vs see the way to euerlasting life vnless they be set on the candlestick of the \* Church; it is not the same thing to be a light, and to enlighten: a light vnder a bushell is a light, and shineth there: howeuer it doth not giue light to all that are in the house, but when it is put on the candlestick. *Math. 5.* euen so the scripturs light put vnder a bushell, that is, vnder the interpretation of priuate wits continueth

\* *Apud S. Joann. dicit Christus Pater maior me est: & a libi ego & Pater unum sumus. Posterior taxus explicatur ab Ariano de unitate consensu, & conformitate voluntatū. \* Vs luceat omnibus qui in domo sūt. Mat. 5.*

tinueth a shining light in it selfe; neuer-  
theless doth not enlighten, vnto euer-  
lasting life, but when it is put on the  
candlestick of infallible authority pro-  
per to the Church of Christ. Again the  
scripture is a booke written within, and  
on the backside *Apo. 5.* the outward  
writing is the letter, that killeth: the in-  
ward, the spirit, that giueth life. *2. Cor.*  
*3.* as the soul quickneth the body; <sup>(u)</sup>  
soe the spirit, or sense of the scriptures  
quickneth the letter; but to come vnto  
the spirit, of necessity there is required  
the opening of the booke, which the  
Church onely can doe, trusted with the  
key of authority, that openeth it; wher-  
fore

(u) S. Austin ser. 70. de tempore expounding the sacred Text  
*Epist. ad Cor. the letter killeth the spirit quickneth.* If, saith he, thou  
follow the true sense of scripture, which is the spirit, that gives  
life to the soule, it will bring thee vnto saluation, but if thou shalt  
neglect the true sense adhering to the outward letter, presuming  
the true sense to be therein, it will often tymes lead thee into er-  
rour. And according to Tertul. l. de resur. carnis. Heresies spring  
vp in regard the scriptures are misinterpreted. And he speaking of  
S. Pauls Epistles affirms, that it ought not to seem a hard thing,  
or any way strang, that from thence errors should arise, since  
heresies must be *1. Cor. 11.* which notwithstanding would not  
be, if the scriptures were interpreted aright. Heresies must be;  
not becaus God hath appointed, that they should be, but because  
he permitted that they might be, and mans free will together  
with pride and malice makes them to be against Gods positue  
will: howeuer the supream providence from euil heresies draws  
good things.

fore in as much, as many men down from the beginning of christianity to these times haue adhered rather to the letter, then to the sense of scripture, and thence cut out vnauthorized interpretations of their own, many heresies haue sprung vp to the distruction of infinit souls, wherof Christ prophesying said: *heresies must be*. He fore saw, that euen of such as were incorporated into his Church would ~~men~~ rise \* teaching peruerse things to draw disciples after them; wherby is euident that no priuat man is an infallible interpreter of holy scriptures, neither can know certainly, that scriptures are the word of God laying aside the Churches authority. For example credence is not given to the canon, or catalogue of scriptures, because of scripture testimony, which no where attestes that catalogue: in so much, that Luther, and Caluin down from the beginning of their defection, to the departure out of the world contended about the number of canonicall scriptures, and their adherents of these dayes respectiue continue in the pursuance of the same dispute. Moreouer there is greater reason, that the christian faith should rely rather on the Church;

\* S. Cypri.  
Epif. 55. ad  
Cornelium.  
Nec aliunde,  
inquit, ha-  
ereses oborta  
sunt, aut na-  
ta sūt schis-  
mata quam  
quod Sacer-  
dotes Dei non  
obtempera-  
tur, nec v-  
nus in Ec-  
clesia ad te-  
pus Sacerdos  
& Index vi-  
ce Christi  
cogitatur.

Church, which \* is an infallible ground and pillar of truth, then of sole scriptures, which are liable to mutations, corruptions, and false interpretations: howeuer scriptures considered in themselves precisely do chalenge equall authority with the Church, the same diuine spirit, that directeth the tongues of the supreme pastours in speaking (o) guided the penne of the Apostles, and Euangelists in writing: and as the Church beareth witness of the scriptures infallible doctrine: so the scriptures do witness the Churches infallible authority: yet so, as that faith in order to its acte of assent, is resolved into the Church, and not into the scriptures: for noe man can prudently belieue any scripture to be the word of God, if the Church, that is the ground, and pillar of truth should not declare it for such: howeuer Catholicks who doe infer the Churches infallibility from the testi-

\* S. Cypri.  
in trac. de  
unitate Ec-  
clesia, adul-  
terari, in-  
quit, nō po-  
test sponsa  
Christi, in-  
corrupta est,  
& pudica.

X mony

(o) God by his absolute, and extraordinary power can himselfe alone, or by an Angel instruct men, and reueale matters of faith, and christian religion without the ministry of the Church. And doubtless the Apostles had noe other master but God himselfe, as to sundry mysteries of christian faith; and Christ himselfe confesseth that S. Peter came to the knowledge of his diuine nature by reuelation from God the Father. *Care & Sanguis non reuelauit sibi sed Pater meus,*

mony of scripture, and the authority of scripture from the testimony of the Church, are noe more guilty of committing, (p) a circle of error, then are Philosophers, that assert mutuall causalities, or doe argue from a cause its proper effect, and from an effect its proper cause: for example from the rising of the sun is proued the existence of the day, and againe the existence of the day proueth the rising of the sun, wherein there is noe circle of error, which properly consisteth in the coming again of the same thing vnto the same thing, from whence it came, and by the same way it came: but the way of one cause is not the way of an other cause: nor the way of an effect is the way of the cause, wherof it is the effect: in like manner the way of the Church, which is a cleare speaking Iudge, is not the way of the scriptures, which consist in mutuell elements of characters: and although we belieue, that the Church is an intalible proposer of all matters pertaining to faith because of the scripture testimony, neuertheless, if the scriptures had

(p) According to Euclide a mathematicall circle taken in the proper sense is the passing of one, and the same line from, and the repassing vnto the same point, and by the same way.

had borne noe witness therof; there is evidence of credibility enough to induce vs prudently to belieue the Churches infallibility, which euen before the writing of scriptures was belied: neither do we recur to scriptures to prove it, (q) but when we haue to doe with such as admit them; and euen then we doe not alledge scriptures as the formall cause the Churches infallibility is known by: for that is diuine reuelation; but as witness of it only; for we doe not believe precisely, that the Church is infallible because the scriptures do say it: but in regard of many other motiues which do moue vs to giue our assent thereto: neither was the Church intended for the vse of the scriptures; but scriptures for the vse of the Church; besides no man without manifesting extream weakness can except against the mutuall testimony, that Christ, and S. Iohn Baptist gaue of one another; or against

X 2 the

(q) In disputes, or conferences with such; as deny holy scriptures, motiues of credibility haue weight with them: and that one which S. Austin vseth l.con.Epis. Fauf. cap.4. seems of greatest moment; *Many things, saith he, keepe me fast in the bosom of the Catholick Church, for example the vniuersall accord of people, and nations, authority confirmed by miracles... by antiquity strengthened, and the succession of Bishops down from S. Peter the Apostle (to whom our lord committed the feeding of his sheepe) vnto the present Episcopacy.*



the disciples of both, who believed their masters to be such, as their masters reciprocally had declared themselves to be.

*\* Quatuor  
illa signa di-  
lucide con-  
stant ex sa-  
era scriptu-  
ra, & ex  
symbolis A-  
postolorum  
Nica. & S.  
Athanasij  
& expresse  
habentur in  
sym. Constā-  
tinop. cuius  
Patres vocē  
apostolicam  
diuinitus ad-  
diderunt.*

The principall marks, or tokens of the true Church \* are foure, set down in that Article of christian faith viz; I believe one, holy catholic, and apostolick Church. Albeit; that the true Church consisteth of many members yet it is but one body (1. Cor. 12.) of Christ in vnity of faith, and baptism: One lord, one faith, one baptism Ep. 4. nor can Christ be an author of diuision, that is a God of vnion. Likewise it is holy for as much, as it is the body of Christ, that is the fountain of all holyness, and enioyes a sacrifice, and Sacraments which confer sanctity; neither matters it that sundry members of his body are guilty of mortall transgressions. For as such, as profess any art are counted artificers, though they doe not act according to the principalls, or rules there-of: so the said members in regard they put on Christ (r) by Baptism, and become the chosen people of God by faith, are cal-

led

(r) According to S. Austin in psal. 85, if all christians, and true believers are baptized in Christ, they haue put on Christ, as the Apostle teacheth Gal. 3. and if they be made members of his body, and say they are not holy, they do an iniury to the head, whose members are holy.

led holy although they doe not obserue the ordinances, and lawes of either. For example 1. Cor. 1. the Corinthians are said to be sanctified in Christ Iesus and holy: neuertheless there were among them both the naturall, and carnall men. The true Church militant is, (1) the great house of God, wherein are not only vessels of gold, and silver: but also of wood, and of earth, and some for honour, and some for dishonour 2. Tim. 2. howeuer no man is so irreuocably a vessell vnto dishonour, but that he may be translated into a vessell vnto honour, sanctified, and meet for our lord Iesus, if he will cast from him all his transgressions (committed after baptism wherby he was incorporated into this great house) which made him a vessell vnto dishonour. The Church is called catholick that is, vniuersall, in as much, as it sendeth forth the marueilous light of christi-

X 3 stian

(1) According to the Euangelist S. Mat. cap. 24. the Church of God bears the name of the kingdom of Heaven. And S. Hierom stileth the Church the arke of Noe, that contained Leopards, kids, wolves and lambs: that is to say, both good, and wicked men dwell in the Church of God; and though she is said Eph. 4. to haue no spot, or wrinkle, yet that is meant in relation to faith, and doctrine, which are holy, and without blame. Howeuer S. Austin l. de perfec. iustorum expounds the sacred Text set down also in order to the Church triumphant, which is without spot, or wrinkle.

\* *Aug. ser.*  
 13. *Ecclesia*  
*inquit, a so-*  
*lis ortu us-*  
*que ad occa-*  
*sum unius*  
*fidei splendo-*  
*re emittitur.*

stian faith from the rising of the sun vnto the going down thereof. For Christ, that redeemed vs to God by his blood, out of euery kindred, and tongue, and people, and nation *Apoc. 5.* hath not confined the knowledg of his faith \* within the bounds of one kingdome. Moreover the Church is rightly named catholic, or vniuersall in respect of time, that is to say: of perpetuall succession of pastours, and Teachers: for the providence of God towards man of necessity preserveth the Church from perishing, himselfe hauing providently instituted it as the common ordinary way to lead man vnto his kingdom. Again its vniuersall, because of the obligation euery man hath to embrace it, that will aspire to eternall life. As out of the arke of Noe there was no deliuerance from the generall deluge, (\*) so out of the true Church there is no salvation: and in-

(\*) According to S. Cyprian trac. de vnit. Eccle. whosoever hath not the Church for his Mother, shall not have God for his Father. And according to S. Fulgentius (who was contemporary with S. Austin) l. de fide. Such, as are not incorporated into the Church, how charitable soever they be, cannot be saved: and this Catholick assertion S. Austin professes likewise li. 4. de baptismo: besides according to the holy scriptures no man, that is not within the Churches bosome, can obtaine heauenly benediction, in consequence of which to rebell against, or fall from her, is execrable, and damnable.

indeed the Church is the sole Mother, that conceiveth, bringeth forth, and nourisheth children vnto heavenly blessednes. Lastly the true Church is called apostolicall, because it hath, doth, and shall preach in all times to the end of the world; christian religion planted by the Apostles, vpon whom as the foundation it was built *Eph. 2.* By the fore-mentioned marks, or tokens ioyntly the Church of Christ is shewed, and distinguished from every false congregation. The Synagogue of Iews, and Mahometans, cannot challeng Apostolicall foundation (where of Christ himselfe is the Chief corner stone) nor catholick propagation from the rising of the sun to the going down therof: for their religion is neither christian, nor spread in all parts of the world: and the false Churches of sectaries, though they carry the name of christian: neuertheless they haue nothing of vinity; as to the faith of Christ, nor of perpetuall succession, as to pastours, and Teachers down from the Apostles to these present times: for they set vp a new mysticall body of Christ composed of reformed members, saying that Christ in regard of sundry great scandalls, and er-

\* *Ad Rom.*  
*g. gratias*  
*ago Domino*  
*Deo quod fi-*  
*des vestra*  
*(Romana)*  
*annunciata.*  
*Est in uni-*  
*uerso mun-*  
*do.*

\* *Sponsabo*  
*te mihi in a-*  
*ternum.*

rours hath eiekted the old mysticall bo-  
dy wherof he was head afore: that is the  
Roman Church, which seemeth a  
strang thing, because that Church ac-  
cording to their own confession was  
once in possession of the true faith, and  
true religion \* and the Apostle witnes-  
seth, as much writing to the Romans, I  
thank my God through Iesus-Christ for  
you all, because your faith (Roman) is  
published through out the whole world,  
and no one expresse scripture testimo-  
ny can be alledged to shew that the Ro-  
man Church hath deuiated from that  
true faith, in consequence of which se-  
ctaries, that will belieue nothing without  
expresse scripture ought not to belieue,  
that the Roman Church is deuiefted of  
the true faith, which it was once in pos-  
session of, and therby deserted: and tru-  
ly it is not to reason credible, that Christ  
after being marryed to the Roman  
Church for sundry ages should repu-  
diate her, especially hauing promised by  
the mouth of his holy Prophet that \*  
he will neuer chang the spouse of the  
new law, saying *I will espouse thee for euer*:  
it is not as to reason credible, that  
Christ, that cast out the bill of deuorce  
practized in the old law should be the  
first

first to bring it again into practice: not is it as to reason credible that the spouse, which Christ chose without spot, or wrinkle, and put vnder the conduct of the holy Ghost should cast away her spousall innocence, integrity, and fidelity, and turne to vncleaness, fornication, and idolatry. Wherefore it is plainly euident, that the Roman Church is not repudiated, or deserted; wherefore she, and no other, is the true Church of Christ, that since the first age for 1660. yeares hath not deuiated from one, holy catholick, and Apostolick faith; neither is \* Roman Church, and catholick or vniuersall Church less consistent together, then christian Church, and catholick Church, or apostolicall, and catholick Church: for Christ was a singular person whence the word Christian is deriued, and the Apostles were particular men, whence the word Apostolicall comes: and as the catholick Church is named christian, because of Christ, that is the supream inuisible head thereof: and as the catholick Church is called apostolicall in respect of the Apostles which were the foundation of it: so the Catholick Church is called Roman from the Bishop of Rome, that is the visible head

\* *Apostolus scribens ad Rom. dicit fidem vestram & meam sed fides S. Pau. erat vniuersalis & catholica.*

*\* Concil. A-  
lexand. lo-  
quens de Ro-  
ma Eccl. sa-  
cer, inquit,  
vertex, in quo  
omnis Eccle-  
sia vertitur.*

head thereof; subordinate to Christ: and indeed the Roman Church taken properly doth not signifie precisely, and only that Church, which is at Rome but comprehendeth every Church throughout the whole world that professeth the same faith with it, and acknowledgeth obedience to the same, (u) Bishop of Rome, as lawfull succellour of S. Peter in suprem authority: and there is not any except the Roman Church, that hath published, and planted the one holy apostolicall faith from the rising of the sun to the going down thereof, which denoteth its vniversality in order to place: there is not any except the Roman Church that can reckon pastours, and Teachers in a continuall line of succession down from S. Peter to the present times, which sheweth its

(u) According to S. Anacleto S. Peters disciple, and his third succellor in the Pontificate, *om. sacro-sancta* the Apostolicall see did not receiue supremacy, and preeminence from the Apostles, but from our Sauour himselfe: and indeed Christ founded and built his Church vpon S. Peter Mat. 16. *Thou art Peter, and on this rock I will build my Church... and I will give unto thee the keys of thyngdoms of heauen.* Again Christ praid especially for S. Peter, and after his resurrection, appointed him to feed all his sheepe, and lambs. Moreover S. Peter as head, and Prince of the other Apostles called the first Council, which was celebrated between the Ascension, and Pentecost. And in the second Council mentioned act. 15. spoke first, and decided the matter in debate.

yniverſality in order to time: there is not any Church-Governour, ſave the Biſhop of Rome to whoſe definitive ſentence of iudgment, (\*) hard controverſies of faith have been referred in all ages. Furthermore it is eſſentiall to the true Church to begett children in Jeſus-Chriſt through the Goſpell 1. Cor. 4. that is to ſay, to bring whole countries out of darkneſſe of infidelity into the marvellous light of Chriſtian faith, which not any except the Roman Church hath performed, Seſtaries like partiges have gathered children,\* which they have not brought forth: but the Roman Church hath begotten vnto Chriſt a world of children both in the private times for the firſt 500. yeares and ſince. For Germans, Bauarians, Vandals, Polans, Sweds, Danes, Norwegians, Hungarians, Normans, Engliſh, and ſundry

\* Ieremia  
cap. 17. per-  
dix fouet ſeu  
congregat  
qua non po-  
perit. Vnde S.  
Aug. aſſimi-  
lat hæreticos  
perdici.

other  
(\*) S. Anacleto *Epil.* 1. commanded that every hard queſtion ſhould be referred to the ſea Apoſtolick, becauſe ſaith he the Apoſtles ſo appointed by ſpeciall command from Chriſt. Wherefore Tertullian calleth the Pope king of the world, and ſtiles Rome the Chief and Apoſtolick ſeat, whether, ſaith he, wee ought to recur in all doubtfull matters relating to faith. Beſids S. Auſtin that was a member of the African Church *Epil.* 9. addreſſing himſelfe to Pope Innocent in order to the Pelagians whom he impugned writeth thus...that error, and impiety (of the Pelagians) the authority of the ſea apoſtolick muſt anathematize. Again the Council of Alexandria calls Pope Felix *prophanarum hæreſium depoſitor*: the depoſer of prophan hereties.



other Countreyes since the yeare 600. were begotten in Iesus-Christ through the Gospell by Priests, and Bishops of the Roman Church, as plainly appears by the ancient, and modern histories written of each people respectiue. And as touching our country of England that embraced the catholick faith through the preaching of S. Austina Priest, and Bishop of the Roman Church, after its conuersion, which happened in the reign of S. Ethelbert for near a thousand yeares continued obedient to the Bishop of Rome, and constant in the profession of the catholick religion, as do euidence our ancient Cronicles, laws, common laws, ordinances, Records foundations of Bishopricks, Cathedral Churches vniuersities colleges and hospitalls which remain monuments of these dayes to beare clear witnes of catholick religion: wherefore it is a wonder how English Magistrats come to look with so enuious an eye vpon their catholick subiects as to persecute them for conforming their conscience to the full, and constant profession of all their christian progenitours.

CHAR.



# CHAR. XX.

## OF

# TRADITIONS

### THE CONTENTS.

Down from the Apostles to these times the true Church of God hath been directed and governed by the written, and unwritten word, as by laws, and customs: doctrines necessary to salvation, which the Apostles received either from the mouth of Christ, or from the holy Ghost by inspiration were delivered to the faithful of those dayes partly in written, and partly in unwritten traditions: if the Churches authority, and unwritten traditions were laid aside, scriptures would have nothing of waight with them unto euincing christian religion: Answeres vnto severall obiections propounded against the Churches traditions.

**T**raditions are unwritten doctrines delivered by the mouth of Christ, or his Apostles, and committed unto the keeping of the Church (a) as precepts of faith and general

(a) 1. Cor. 11. as I have delivered unto you, saith S. Paul, keep my precepts. From this sacred Text Theophilact infers, that both S. Paul and the other Apostles delivered many things (which

they did not set down in writing) called traditions; not because they are not at all written, but in regard there is no express mention thereof in the holy scriptures: for tis certaine that the traditions received from the Apostles, and deliuered as it were from hand, to hand for sundry ages, are now written.

*all manners necessary unto saluation.* Though the whole scripture is given by inspiration of God, and is profitable to teach, to conuince, to correct, and to instruct in iustice. 2. Tim. 3. Yet it is not the same thing to be a profitable guide in the way of iustice, and saluation, and to be the sole expedient necessary therunto; for a head is both profitable, and necessary to preserve a man aliv: nevertheless it alone without the society, and ministry of the body, is not sufficient enough to continue him aliv: likewise the Sacrament of Eucharist conduceth to the purchase of eternall blessedness: yet cannot effect it without the help of baptism, and faith: and the Chapter set down expressly asserteth, that even the old scriptures instruct to saluation; and notwithstanding the Apostle requireth of Timothy perseverance in the doctrines which he had heard of him, besides what he had learned from them, wherein he had been versed from (b) his infan-

cys

(b) By the particles from his infancy evidently appears, that the Apostle spake of these scriptures, which Timothy had lear-

ned in his youth, that is he meant the old testament, being the new scriptures were not written, when Timothy was a youth. Wherefore when the Apostle writ vnto him that all scripture is profitable &c. he could not vnderstand the whole body thereof as some sectaries vnadvisedly interpret him translating whole for all. And indeed when the Apostle writ that Epistle to Timothy, the whole body of scripture was not composed. S. Iohn had not then put forth his Gospell, and his Apocalypse he writ after the death of S. Paul.

cy; again albeit the scriptures be a great light, neuertheless they doe not giue light to all men within the house of God, whose written doctrines they are, vnless they be put vpon the candlestick of the Churches definitions, and vnwritten traditions: for setting these aside scriptures are but a light shining in a dark place 2. Pet. 10. in order to many diuine ordinances, in regard they doe not shew plainly, clearly, and evidently all the mysterious precepts of Christian faith, that require necessary obseruance: wherefore it is an extreame weakness to infer from the light of the written, a negation of light in the vnwritten word of God, as to instruction in iustice, and saluation: and indeed down from the begining of the Church, christian religion hath in all times \* been directed,

\* Trid. sess. 4. cap. 1. declarat veritatem, & disciplinam Ecclesie contineri in libris scriptis, & sine scriptis traditionibus quae ex ipsius Christi ore ab Apostolis accepta aut ab ipsis Apostolis Spiritu sancto dictatae quasi per manus tradita ad nos usque perueniunt, & in istis traditiōis et dictionis con-

temporis anathematis subiectis. Sectarij vero communiter resiciunt traditiones apostolicas affirmantes omnia quae sine dispendio salutis possunt ignorari, aperte contineri in scripturis.

and governed by both of the said lights, that is by the written, and vnwritten word, as by laws and customs, which kind of gouernment is common alike to euery common wealth instituted aright. That this double light (c) of written, and vnwritten Traditions is of necessary, and perpe uall vse in the Church appeareth by the second Epistle to the Thesalonians, where S. Paul enioyneth the keeping of both: saying stand fast, & keepe the Traditions which you haue been taught either by word, or our Epistle. All the doctrines necessary to saluation, which the Apostles receiued either from the mouth of Iesus-Christ; or by inspiration of the holy Ghost, they deliuered to the faithfull of those dayes partly in written, and partly in vnwritten traditions, which down from the primatiue Church to the present times haue passed, as from hand to hand in a continuall line of priestly succession. Moreouer it appeareth clearly by the  
second

(c) According to S. Irenæus p. 3. con. hæ. c. 3. & 4. Tertull. 1. de coro. militum. cap. 3. S. Basil. l. ad Amphilochem de Spiritu sancto cap. 29. S. Austin Epif. ad Janua. there is full parity between traditions, ad scriptures, warrantable authority being common alike to the one, and the other. Wherefore S. Chrys. hom. 4. in 2. ad Thess. saith, *Est traditio nihil queramus amplius.* Tis tradition seeke no further.

second Chapter of S. Iohns canonically Epistle, that the Apostles thought it not expedient to set forth in writing all matters of christian religion necessary to saluation: for he expressly saith *Although I had many things to write vnto you; yet would I not write with paper, and inck: for I trust to come vnto you, and speak mouth to mouth, that your ioy may bee full,* which he repeateth in the end of his third canonically Epistle, saying: *I haue many things to write, but I will not with ynck, and pen write vnto thee:* and doubtless as Christ when he said to his Disciples *Io. 16. I haue yet many things to say vnto you, but ye cannot beare them now, meane of many mysteries of faith distinct from those he had already taught them: so S. Iohns meaning was, that he had other doctrines of christian faith, or manners to deliuer by word of mouth, then those he had written with ynck, and pen: and truly the particles: That your ioy may be full,* doe import as much, being meane of spirituall ioy, such as faithfull christians commonly receiue when they are instructed in things pertaining to iustice, and saluation: and it is not in reason probable, that S. Iohn should vnderstand temperall ioy in or-

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der

der to wordly aduantages the intent of his Epistle being to stir vp a Mother, and her son vnto a vertuous life in Iesus-Christ; neither is it, as to reason, credible, that so many things which S. John purposely omitted to write were set down in writing either by himself afterward, or by the other Apostles aforesaid, there being no scripture testimony wheron to ground those coniectures inuented meerly by the aduersaries of vnwritten traditions: Besids it is plainly euident that sundry vnwritten doctrines of christian religion, which are not contained expressly in any part of the new, or old Testament are of necessary credence. For example we must belieue with diuine faith the receiued catalogue, or canon of both Testaments to be the true, and vncorrupted word of God. For otherwise those holy writings would haue nothing of weight with vs, as thereon to relie our saluation: notwithstanding not any part of either Testament expresseth the 'receiued catalogue'; or canon: for example we must belieue that the true sense of the written letter is a necessary, and essentiall requisit to faith, because in the sense, that giueth life, and not in the letter, that bringeth death,

the

the true word of God consists : but the true sense of the written letter that is to say how (d) the written letter ought to be taken whether in a proper, or figurative signification, is not known but by the interpretation, and tradition of the Church. Again we must believe, that in one God there is a Trinity of diuine persons, which be really distinct one from an other, and no more: yet not any writing of the Apostles or Euangelists, (e) expressly assertes a reall distinction, or excludeth expressly a quaternity of persons: and truly though S. Iohn saith in his canonicall Epistle cap. 4. that there be three, which beare testimony in Heauen, the Father, the word, and the holy Ghost, neuertheless he doth not say expressly \* three only, or that these three are really distinct one from an other; for he addeth these three

*\* Simplex affirmatio ternarij in aliquo non excludit, vel negat ibi esse aliquod quatuor cum in quaternario includatur ternarium, & qui assertit esse tres, ubi sumus quatuor non falsum dicit.*

Y 2. are

(d) The Calvinists in a publick disputation with the Antitrinitarians in the presence of Iohn the second elected king of Hungary engag'd to proue by scripture the mystery of the B. Trinity, but failing in their engagement the king of a Calvinist became an Anti-trinitarian.

(e) According to S. Chrys. hom. 4. operum imperf. as in Heauen so in scripture God lies hid vnseen. Wherefore as all men behold this corporall Heauen, and not God that dwells within it: so though many read the holy scriptures: neuertheless they perceiue not the God of truth, that lies hid in the inward sense thereof.



are one: in so much, that the great Sabellian heretick Praxeas taught that God was but one sole person, that carried three distinct names in order to three severall effects, naming him Father in as much, as he createth all things: son because he was borne of the Virgin Mary, inuested with human nature, and holy Ghost in regard he sanctifieth all creatures: Wherefore if the Apostles had not deliuer'd to the faithfull of those days by word of mouth a reall distinction in God as to personality, and a reall identity, as to nature, and substance, and the Church likewise defined that vnwritten Tradition, the faithfull of these dayes might haue been \* Sabellians, or Iewes, as for any clear speaking scripture to hinder them. Again we belieue, that the holy Ghost is not the son of God, nor that his procession is generation taken in the proper sense: notwithstanding without tradition, and interpretation of the holy Church it cannot be proued sufficiently, that is to say, by expresse scripture-testimony: nor matters it, that the Euangelists doe name the second person of the blessed Trinity, the only begotten son, for hence it follows not by necessary consequence,

that

\* S. Basil.  
dicit Sabellianismum  
esse quendam  
Iudaismum.  
Sabellius vero  
qui omnibus  
hæreticis  
impietate  
antecelluit  
circa annum  
260. hæresim  
Trinitatis  
propagauit,  
quod Praxeas  
omnium  
primus homo  
Romana in-  
uexit &  
proxime ac-  
cessit ad er-  
rorem Iu-  
daorum.

that the holy Ghost is no son : for Salomon is styled the only begotten son *Prouerb. 4.* Howeu<sup>r</sup> it plainly appeareth by the first booke of Paralipomenon, or cronicles, that he had many brothers, yet he was named the only begotten son in regard he was beloued, as if he had been the only begotten. We must belieue that such, (f) as are baptized by hereticks ought not to be baptized again : wee must belieue that we are bound to keepe holy our lords day which is sunday, and we must belieue, that there is a necessary obligation to receiue the Apostles Creed : yet for as much as none of all these doctrines be contained expressly in, or can be deduc-

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ced

(f) The Council of Nice hath defined, that such as are baptized by hereticks must not be rebaptized. And in regard the Donatists impugned this assertion, which is grounded vpon tradition and the Churches definition they were counted hereticks and S. Aust. I. de utilitate credendi cap. 22. expressly affirms, that the said assertion is not contained in any express scripture, and indeed practice and tradition of the Church only was objected against S. Cypri. that asserted rebaptizing of such, as were baptized by hereticks as appeares by his own Epistle ad Iubian 74. ad Pompeium, he conceiuing that he had scripture authority on his side, left the Churches tradition and practice: yet S. Austin in sundry places of his writings excuseth him from heresie, because he was not obstinate in defending of his opinion neither did he break vnion with the Church: Besides that controuersy rose before any generall Council defined validity of baptism conferred by Hereticks.

ced out of the holy scriptures by immediate necessary, and evident consequences they would haue nothing of weight with vs in the conuincing of our vnderstanding, if the tradition, and definition of the Church were laid a side. Moreover the Lutherans, and Calvinists in regard they reject Church tradition adhering to the meer letter of scripture, and their own interpretations thereof cannot as yet after frequent disputes e- uince against the Anabaptists, that the Sacramēt of baptism ought to be administered vnto infants; where they alledge the words of Christ set down Math. 19. *suffer little children, and forbid them not to come to me, for of such is the kingdom of Heauen:* as also the practice of the Apostles, that baptized whole houtholds, Act. 19. it is plainly euident that from neither of these testimonies they can as much, as deduce by any necessary consequence what they assert as a doctrine of their faith, namely that baptism ought to be applied to young children, that want the vse of reason, especially supposing (g) what Lutherans, and Calvinists

(g) Calvin l. 4. insti. c. 16. and the whole sect of Lutherans though they denyed baptism to be a requisit necessary to the salvation of children: neuertheless in their conferences with Anaba-

ptists ingeniously confessed, that baptism might lawfully, and indeed ought to be ministred vnto children.

uinists hold as an other article of their reformed religion viz. that baptism is not absolutly necessary to saluation; for as to the first testimony though by litle children Christ meant not such only, as can goe, and speake: but also infants sucking their Mothers breasts: neuertheless the words of Christ declare them only capable of blessedness without mentioning baptism at all. Since then Lutherans, and Calvinists doe teach, that baptism is not an expedient absolutly necessary to blessedness they can infer nothing of moment, and efficacy from these words of Christ to conuince the Anabaptists: because the blessedness that is to say, the kingdom of Heauen whereof Infants are declared capable may be obtained without baptism according to Lutherans, Calvinists and Anabaptists: yet for as much, as catholick faith teacheth absolute necessity of baptism out of S. Iohn Cap. 3. *that except a man be borne againe of water he cannot enter into the kingdom of Heauen*, Catholicks can by a clear inference from the said words of Christ proue, that Baptism ought euen

of necessity to be administred to children : because Christs words declare the capable of the kingdom of Heauen, and consequently of baptism, that being an expedient absolutely necessary vnto the obtaining of it ; whosoever is capable of any end, is likewise capable of the expedient, or medium which is of absolute necessity in order to the purchasing of it. As touching the latter scripture testimony though it contains a most pregnant coniecture, or presumption, that the Apostles, when they baptized whole families baptised children with all : neuertheless it is not sufficient enough to the grounding of an euident, and necessary consequence vnto prouing, that de facto they did so, because experience sheweth, that many whole households haue no children at all. Wherefore it is cleare, that neither of the scripture testimonies do proue effectually the baptism of Infants, laying aside the tradition, and definition of the Church. And truly Lutherans, and Calvinists haue only meer coniectures, and remote inferences drawn from the interpretation of their own priuat spirits (which is the Mother of heresies) to euince the fundamentall, and essentiall doctrines of their

their reformed religion, namely, that faith alone iustificieth; that there are but two Sacraments: that no addresses of intercession ought to be made vnto Saints, or prayers offered for the benefit of soules departed &c. and it is a fundamentall article of Calvinism, that the Sacrament of the Eucharist signifieth only the body of Christ, being a meer figure thereof: contrary wise it is a fundamentall article of Lutherans, that the body of Christ is really contained in the Sacrament together with the substance of bread; and though both Calvinists, and Lutherans teach, that the scriptures speake, and propounde clearly doctrines of faith; howeuer they haue not as yet reconciled that controuerſy, which, notwithstanding the many conferences, and disputes held about it, continueth in debate: Calvinists impute to the Lutherans an heresie, or error in faith for admitting, and the Lutherans ascribe heresie vnto the Calvinists for denying the real presence of Christs body, and blood in the Eucharist: whereby appeareth plainly the necessity of Church tradition, and interpretation for the deciding all hard con-  
trouerſies in debate, for as much as  
they

they relate to faith. Furthermore God, who is not an acceptor of persons: *Rom. 13.* who is not God of men only, but of women also, and who desireth to save all of each sex, doubtless instituted a remedy against originall sin in fauour of men, and women, for as much, as the expiation thereof is absolutely necessary vnto saluation; wherfore in regard circumcision was the remedy proper to men, and could not be applied to women, some other expedient was ordained for their cure, and although no express mention thereof be made in any part of the old Testament; neuertheless that God instituted a remedy for the deliuerance of women: \* from the guilt of originall sin the Iews believed, as an article of faith necessary to saluation; and indeed so it was, as appeareth from the necessity of it, and from the providence God hath ouer both men and women: and truly to auerre, that God was defectiue then in necessary requisits to the saluation of women is a manifest blasphemy: wherby it is clear, that euen the Iews in the old law held vnwritten, besides written tradition as necessary vnto saluation: neither is the said unwritten tradition prejudiced by the

\* *Quod, quale fuerit illud remedium à Deo institutum ad subueniendum feminis qua nascebantur in peccato originali nullibi explicatur in sacris literis nec potest deduci ex illis.*

the reply of some sectaries, saying that the oblation of women in the Temple according to the law of Moyſes did free them of originall ſin. For that legall offering was common alike to women, and men, and Chriſt was both circumciſed, and offered in the Temple: nor by recurring for this deliuerance vnto the circumciſion of Parents, there being not any paſſage in the whole Teſtament of the old law, that carrieth the leaſt ſound that way, or that hath relation to the deliuerance of women from originall ſin in verty of their parents circumciſion: beſides S. Auſtin, and other ancient Fathers expreſſy teach, that baptiſm is to Chriſtians, as circumciſion was to the Jewes: but no Chriſtian ſectary will ſay that women are ſanctified, and conſecrated to God through their parents baptiſm; for if it were enough for the purging out of originall ſin to baptiſe the male, there would be no need at all to baptiſe the female ſex; hereby it is clear again that the Jews of the old law allowed, and profeſſed vnwritten, beſides written traditions, as neceſſary to ſaluation.

From the premiſes appeareth, that the word of God taken preciſely com-  
prehens



prehendeth both vnwritten, and written traditions: in consequence of which vnwritten traditions are not additions to the word of God, they being a part therof. Wherefore neither Moyles *Dent.* 4. saying to the people of Israel: *Ye shall adde nothing to the word, which I speake to you, neither shall ye take ought from it.* Nor S. Paul *Gal. 1.* saying to the Galatians *though, that we, or an Angel from Heauen preach vnto you (b) besids what we haue preached vnto you, let him be accursed: con- demne vnwritten traditions, as sectaries do calumniate the Catholick Church: besids, sectaries very vnhandsonly, and weakly do infer from these two scripture testimonies, that no doctrines of faith ought to be receiued, saue such, as be contained expressely in, or by euident consequence deduced from the written word*

(b) According to S. Austin tom. 7. con. liter. petiliani l. 3. cap. 6. and tom. 9. trac. 98. in 10. the particle *præterquam*, besids, in the cited Text, imports the particle *contra*, against, or contrary; so that, the meaning is; that nothing must be preached against, or contrary to the holy scripture. And truly this explication appears euidently by the Apostles arguing against those, that asserted Iudaism to be consistent with christianism, which assertion because it was contrary to the law of Christ the Apostle added the curse set down in the same sentence of the Text. Moreover the Greek *παρὰ*, which the Latin Interpreter translateth *præterquam*, is vied by the Apostle for *contra* not only in the Epistle alledged ad *Gal.* but also *Rom. 4.*

word of God : for neither of both doe mention the written word of God. *The word*, says Moyses, *which I speake vnto you, and that we haue preached vnto you*, says the Apostle : but if it were granted vnto them what they cannot proue viz: that Moyses then spoke what he had written afore, notwithstanding they could not ouerthrow therby vnwritten traditions, vnless they could proue ( which they can neuer doe ) that they be additions destructive of, or contrary to the written word of God: for such additions only he meant, and excluded by the cited scriptures: and indeed if S. Paul had meant otherwise, he should haue cursed S. Iohn the Euangelist, that many yeares after his martyrdome writ reuelations, which S. Paul had not preached to the Galatians; likewise the *Anathema* had touched S. Paul himselfe, that deliuered sundry passages in the acts of the Apostles, which happened after his preaching to the Galatians. However catholicks doe not deny, but that traditions, which are the vnwritten word be contained implicitly in the written word of God: that is to say, as in a generall principle from whence they are deducible: and the whole word of  
God

God is contained in scriptures, yea in this sole Article of the Apostles Creed *I believe in the holy Catholick Church*: in as much as all the matters pertaining to faith and generall manners, and not clearly expressed in holy scriptures are contained expressly in the doctrine of the Church, which the scriptures, commend vnto vs as infallible; and indeed the whole word of God is expounded vnto vs in Christs command Math. 18. *If he refuse to heare the Church let him be vnto thee as an heathen man, and publican*: in regard wherof ancient Fathers do auerre all doctrines of faith to be contained in scriptures; that is as in a generall principle, from whence they can be deduced.

CHAR.



CHAR. XXJ.

OF

THE CHVRCH  
TRIVMPHANT

THE CONTENTS.

Souls, that remoue out of their earthly habitations cleand from all vncleanes are instantly translated into Heauen: the clear sight of God, wherein consisteth heauenly beatitude is not deferd till the generall Resurrection: though the office of mediation, aduocation, and intercession is proper to Christ alone, as to the noblest manner therof; neuertheless according to the Catholick Church all the Saints mediate, and intercede in the sight of God for the faithfull on earth in subordination to Christ: the Church of God does not, nor neuer did teach, that the faithfull on earth ought to mediate, and intercede for the blessed in Heauen: S. Paul did not mediate, or intercede for Onesiphorus, that he might obtaine mercy after his soule was beatified: the ancient Liturgies of the Church approue not of prayers vnto helping of the blessed.

**T**He Church triumphant is a holy Congregation of blessed Saints reigning with

with Iesus-Christ; innocent souls not liable to any guilt of sin, as soon, (a) as the earthly house of their habitation is destroyed are translated into an other building giuen of God their Creator; that is, an house not made with hands, but eternall in Heauen: and as now euery creature is a dark glass, whereby God is seen in part, so in the next life \* God himselfe is a clear glass wherein creatures see him fully, as he is, that is, perfectly, if nothing of sin interuene to obstruct their passage to Heauen. Now saith the Apostle \* wee see through a glass darkely but then shall wee see face to face. (b) 2.

\* Verbum diximus propter repraesentandi perfectionem vocatur speculum sine macula.

\* 2. Cor. 5. nunc videmus per speculum in enigmate, sed tunc videbimus faciem ad faciem Aug. in illud

Aposto. Philip. 1. sic scribit, inde incipit requies, qua non interrumpitur resurrectione, sed clarificatur, qua nunc fide retinetur.

COR.

(a) 2. Cor. 5. we know saith The Apostle that if our earthly house of this habitation be destroyed we haue a building giuen of God... eternall in Heauen. From this sacred Text S. Anselme infers, that good souls, as soon as they are deuested of their bodies haue full enioyment of heauenly blessednes; and according to Saint Austin l. 2. de ciuit. cap. 15. martyrs as soon, as they be deliuered from their earthly tabernacles reigne in Heauen with Christ. And Christ himselfe according to the Apostle Ephes. 4. led captiui captiue in the day of his glorious ascension, that is, then the iust souls, that were detained, as captiues in the lower parts of the earth (namely lymbus, called Abrahamis bosum) were translated into Heauen. And S. Hierom Epif. de obitu letę. Nouit she for a smal labour hath the enioyment of eternall blessedness.

(b) 2. Cor. 5. the Apostle teacheth, that while we are in the body we are absent from our lord, for we walk by faith, and

not by sight. Wherefore he coueteth to remoue out of the body, and dwell with Christ: in consequence of which good souls enioy the clear vision of God before the generall resurrection: for otherwise the Apostles earnest desire to remoue out of his body, and dwell with Christ had been vain and impertinent, since he might not enioy thereby blessednes (which consists in the clear vision of God) before the generall resurrection; besides according to S. Aug. l. 14. de Trinit. cap. 2. to be present, and dwell with Christ includes sight, and excludes faith.

*Cor. 5.* which words plainly shew, that then \* begineth the eternall, when the transitory life endeth: in consequence of which pure souls without offence, after they be deliuered from their earthly tabernacles, do not expect the generall resurrection to put them in possession of the clear vision of God; and truly the desire of S. Paul expressed *Philip. 1.* and *Ephes. 5.* to be remoued out of the body, and to be present with Christ, had been very vnprofitable, and impertinent, if the clear sight of God wherein consisteth the soules blessedness were to be differred for soe long a series of yeares: and it matters not, that to be present with Christ dorth not include of necessity a clear sight of his diuinity: for it appeareth by the words of the Text, that the Apostle desired a full clear sight of Christ vnto blessedness, in regard he speaketh of that presence with him,

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which

which excludeth faith, saying *We know while wee are at home in the body, that we are absent from Christ: for we walke by faith, and not by sight, signifying thereby, that when we are remoued out of the body we walke by sight, and not by faith: but it is the clear sight of God that abolisheth faith according to the doctrine of all ancient Fathers: besides 'tis in reason conuincing, that Christ hath not appointed prisons to keepe the Saints of the new Testament out of Heauen, hauing in his ascension translated thither the Saints of the old Testament, which were detained afore, as prisoners in the lowest parts of the earth. Again God is far more inclined to reward the iust then to punish the wicked: for his mercyes \* exceed all his other works: but his diuine Iustice (c) inflicteth eternall sensible paine vpon wicked men sudainly after their remouall out of their bodies: wherefore doubtless iust men doe quickly after their death receiue their blessed rewards, nothing of offence interuening to obstruct their passage to Heauen; moreouer God is more iust in giuing*

\* Psal. 144.  
*miserationes  
 eius super  
 omnium opera  
 eius.*

(c) According to the Council of Florence God punisheth wicked souls with eternall sensible paines as soon, as they remoue out of their bodies.

giuing labourers their hire, then any man whosoeuer: but a iust man doth not suffer the workemans hire to abide with him till morning *Leuit. 19.* Wherefore. Since eternall blessedness, that consisteth in the clear vision of God, is the hire of good labourers in the diuine vineyard (d) payment of it is made quickly after the finishing of their worke; that is, suddenly after their death, wherewith endeth all meritorious working: but there be two kinds of blessedness the one complete, and full, in order to both body, and soul: the other, which is the principall, and essentiall blessedness is not perfect, as to the whole man: but in respect of the soul only. Now when the holy scriptures declare, that blessedness, or reward for good works is to be giuen after the generall resurrection they mean only of

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(d) According to the Council of Florence in the decree of Eugenius, and of Trent sess. 25. in decret. de inuocatione sanct. the souls of the faithfull, that remoue out of their bodies cleansed from all sin, and vncleanes see immediately the essence of God. And S. Gregorie Nyss. ora. funebri in pulcheriam writeth thus. *The plant (pulcheria) is pluckt from vs, but transplanted in paradise: she is translated out of one kingdom into an other: she hath put off her purple robe, and put on the clothing of Heauens kingdom.* And all the ancient Fathers assert this Catholick truth, namely S. Austin trac. 128. in Ioan. S. Cyp. li. de exhort. ad martyres cap. vltimo.



the consummation thereof, which is full blessedness, named the double stole of felicity in order to both body, and soul: and indeed Christ in the generall iudgment, as appeareth by the 25. Chapter of S. Mathew, will say after the same manner, to the blessed. *Come ye blessed of my Father take the inheritance of the kingdom prepared for you from the foundation of the world:* as he will say to the damned *depart from me ye cursed into everlasting fire which is prepared for the devill, and his Angels:* but Christ by this latter saying meaneth, that after sentence of vniuersall iudgment is pronounced the damned whose souls were punished afore shall suffer everlasting torments of fire in order both to the body, and soul for the cōsumming of their misery; wherefore by the other saying addressed to the blessed is meant, that in the generall resurrection, those, whose souls likewise must be allowed to haue effectiall blessedness afore, shall receiue full blessedness: that is, shall be inuested with a double stole of glory whereof one regardeth the body, and the other the soul. Of this consummate, and perfect felicity speaketh S. Mat. cap. 20, and the Apostle 2. ad Tit. 4 where by the hire, or reward there mentioned

nion is signified full blessedness given to all the good labourers together, when the evening was come, that is to say, to all the Saints at the day of the generall resurrection: for though all of them were approued by the testimony of faith, and translated into the kingdom of Heauen, as to their souls; nevertheless as the same Apostle teacheth *Heb. 11. they received not the promise*; God providing, that they without vs shall not be consummate that is (e) shall not haue the enioyment of full, and perfect felicity till the generall resurrection: and indeed S. Paul doth not say, that they should not be crowned without vs; but that they should not be consummate without vs, that is, should not receiue the whole promised reward consisting in the blessedness of the soul, together with the glory of the body, which is S. Chrif. obseruation expressed in his 28. hom. vpon the Epistle to the Hebrews: and noe man can say that there the Apo-

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(c) S. Aug. ser. 4. de festo Innocent. nameth the full reward of the blessed, which imports the glorification of soul, and body, the felicity of the generall resurrection. And Epif. 66. he callith it the whole mans compleat immortality, and Epif. 99. he expounds the sacred Text Heb. 11. of consummate blessedness, and the particles, *When evening was come* Mat. 20. of the generall iudgment.

stle meaneth by *promise*, blessedness, as  
 to the soul only, without hauing him  
 contradict himselfe; for he says in the  
 same Chapter that Dauid, Samuel, and  
 the other Prophets had obtained promi-  
 ses, or promised blessedness without vs,  
 which is meant of the souls blessedness  
 obtained at Christs Ascension into Hea-  
 uen: and truly seeing, that a pure soul  
 remoued out of the body is capable of  
 beatificall vision, as the reward of its  
 merits, in reason it is fitting, that it  
 should be beatified before the resurre-  
 ction of the body: whereof Christ is our  
 example, whose soule was blessed be-  
 fore his resurrection: and it matters not  
 that S. Iohn saith *Apoc. 6.* that he saw the  
 souls of martyrs under the Altar: for by the  
 word *Altar* he cannot meane an \* out-  
 ward Court, or porch of Heauen, where  
 some sectaries will needs haue all the  
 Saints to abide without knowing God  
 vnto blessedness till the generall resur-  
 rection: because the Apottle saith im-  
 mediately after in the same Chapter, that  
 white stoles were giuen to euery one,  
 which signifies the clear vision of God.  
 Besids in the following Chapter he ex-  
 pressly affirmeth, that they were in the  
 presence of the throne of God, and ser-  
 ued

\* Lutherus  
 in gen. ex  
 Staphilo 2.  
 p. de tripar-  
 zita eius  
 Theologia,  
 Et Cal. li. 3.  
 Insti. cap.  
 25. docent  
 sanctos ho-  
 mines tatum  
 esse in Atrio  
 paradisi, ibi-  
 que exspe-  
 ctare diem  
 vniuersalis  
 iudicii.

ued him day, and night: in consequence of which it is plain, that souls are not banished Heauen, and deprived of the crowne of iustice, which is the clear sight of God till the day of generall resurrection. Wherefore of necessity the Apostle S. Iohn meant by the word *Altar* to me secret intellectuall room vnkown to vs ( and in the house of God are many lodgings *Jo. 14.* ) where those blessed souls offer continually sweet incense of prayes to their Creatour: notwithstanding all this, the holy Church had not declar'd this catholick doctrine, as an expresse article of faith before the time of Pope Bennet the twelfth, who was the first that defined it: which is noe strang thing: for though the present Church laies no claime to new reuelations, neuertheless all reuealed doctrines were not at once propounded: if the Church had defined the validity of baptism administrated by Hereticks before, or in that age S. Cyprian liued, he would neuer haue asserted an opinion contrary there to, as witnesseth S. Aug. who often excuseth him in regard that controuersie arose before the definition of a generall Council, and the same may be said of sundry other controuersies

pertaining to faith, or generall manners, which the authority of the Church guided by the holy Ghost hath determined according to the occurring exigence thereof in all times respectiue: in consequence of the premises such ancient Fathers (if any such were) as denyed the enioyment of the clear sight of God before the generall resurrection in any age preceding the definition of the Catholick Church in reference ther-vnto, are excusable: yet it is certaine that euen all Fathers generally doe declare in their writings the doctrine, which the Church now propoundeth in her definitions in order to the said controuersy, as doe plainly proue Coxius, Egid., Bellar. &c. and the common vnanimous consent of Fathers ought to be preferred before the private opinion of a few only; howeuer truly, no man can say, that euen S. Irenæus, and S. Bernard (which seem to speake darkly, and as it were doubtfully in relation to the said catholick assertion) S. Irenæus li. 5. *aduersus hareses cap. 31.* S. Bern. ser. 4. *de omnibus sanctis*, did exclude Saints from the clear sight of God, or did confine them to an outward Court, or porch of Heauen till the

the generall resurrection without haueing them (f) contradict themselves in other places of their writings, and as to Pope Iohn 22. if it was his priuate opinion, that the Saints doe not see God face to face till the generall resurrection: yet he proceeded not to a definition in reference thereto \* as witnesseth Pope Bennet 12. his successour in the Pope dome. Besids \* Ocham that was a profess'd enemy of Iohn 22. writeth, that in a consistory of Cardinalls this Pope declared, that as to that matter of controuersy no definition was past, and that vpon notice of any he should be most ready to embrace the sense, and defend the sentence of the Church: which testimony giueth euidence enough to believe, that Pope Iohn neuer defined the said controuersy.

\* *Benedictus*  
12. in extra.  
qua incipit  
*benedictus*  
*Deus ait*  
*Ioannem 22.*  
*morte pra-*  
*uentum nil*  
*potuisse defi-*  
*nire circa il-*  
*lam difficul-*  
*tatem.*

\* *Ocamus 2.*  
*par. sui dia-*  
*logi cap. 8.*

As

(f) Albeit S. Irenaeus in some parte of his writings may seem to exclud from heavenly blessedness good souls till the day of generall resurrection: neuertheless. l. 1. con. Her. cap. 29. & l. 2. cap. 63. and in sundry other places he asserts the enioyment of beatificall vision in order to iust souls clenfed from all vnclaneas before the reasumption of their bodyes the same teacheth S. Bernard *Epif. ad Fratres de Hyber. ser. de obitu Humberti Monachi & Epif.* 229. notwithstanding that in some places of his writings he may seem to incline to the contrary opinion. Wherefore *Sixtus Senensis l. 6. Biblio. sanct. annota. 348.* piously aduifeth euery man to expound the sayings of these Fathers in order to the fulnes of glory, that blessed souls receiue in the generall resurrection, when their resumed bodyes are glorified.

As the Catholick Church guided by the holy Ghost asserteth the Saints reigning with Christ to haue actuall enioyment of blessedness: so likewise declareth them to be our Aduocats, mediators, and intercessours in the sight of God.

\* *Est vnicus mediator Christus, ratione scilicet ac medio redemptionis, qui proprio sanguine in cruce effuso nos ab inferno, à diabolo, & ira Dei Patris redemit, & eidem nos reconciliavit: non est autem vnicus, & solus mediator ratione, & medio intercessionis & precum.*

Although the office of aduocation, mediation, and intercession (g) is proper to Christ alone, as to the most excellent manner thereof: for as much as he only without the helpe of man, or of any Angel through the proper merits of his own passion, and death on the crosse payed the full ransom, or price of all sins, whereby he reconciled vs to God in respect of which the Apostle calleth him the \* onely mediator between God, and man. *1. Cor. 2.* that is the sole singular mediator taken in the singular sence of redemption, after which sort alio he is our sole Aduocate and Patron, that by himselfe alone procured for vs mercy in the sight of his diuine Father: and truly noe Christian asketh,

(g) Although *Rom. 8.* Christ is said to make intercession for vs: neuertheless the Churches custom is not to say, *Christ pray for vs: but Christ haue mercy of vs.* Thereby preferring his diuine before his human nature, that is we pray vnto him, as God, and not as man, and this Church practice taketh away the occasion of erring with the Arians, which denied the diuinity of our Sauiour Christ.

asketh, or obtaineth grace in this life or glory in the next, but in verrue of his merits: neuertheless the Apostles, and Saints in Heauen, and the faithfull on earth, that deale with God by intercession, and mediate with Christ by prayer also vnto procuring for vs saluation, lay clame rightly to the office of an Aduocate, and mediatour taken in a more large sense according to the common vsage of speech, and the scriptures euidence as much, which attribute the name of mediatour to Moyse, Jeremy, the Apostles, and others, as clearly proueth S. Cyrill. l. 12. Thom. cap. 10. also they giue the name of Saviour, and redeemer to meer creatures. Iud. 3. 92.

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(b) S. Bernard ser. that begins *Signum magnum apparuit*. Teacheth, that there is need of a mediatour to the mediatour Christ neither is there any better, or more profitable, then the Virgin Mary, *The obedient Virgin Mary* (saith he) *is made the aduocate of the inobedient Virgin Eue*; wherefore the holy Church calleth the Virgin Mary our Aduocate: besides S. Greg. Nazian. ora. ad Grego. Nyse asserts, that Martyrs are mediatours between vs, and God, and so teacheth also S. Chrysostome in psal. 50. and S. Hierom Epif. ad Vigilant. cap. 3. if the Apostles, saith this great Doctour of the Church, and Martyrs inuested with their bodyes did pray for others when they ought to haue been sollicitous for themselues, they pray rather for vs now being deliuered from their bodyes after their victories, crownes, and triumphs. Again S. Austen Epif. ad Paulinum calleth Bishops the peoples Aduocates in as much, as they giue them their benediction.



Esdra. 9. 27. 'A&. 7. 35. Wherefore Christ is our Aduocate after a far nobler manner, then the Saints are. Christ maketh intercession for vs, in as much, as he representeth to his diuine Father his own merits in our fauour. The Saints in as much, as they offer for vs their prayers through the merits of Christ. Christ exhibiteth for vs what is his own: Saints offer for vs what is Christs: and therefore are but inferiour, and secondary intercessours which neuer ask, or obtaine any grace for vs but *through Christ our lord*, which is the close of all Church prayers addressed to the blessed Saints; in consequence of which the greatness of Christs glory suffereth nothing of preiudice, but rather is illustrated thereby, since through the immensity of his merits he did not procure only, that his own prayers should be graciously heard, and accepted in the sight of his diuine Father, but likewise the prayers of euery one offered in his name aright, in regard wherof the Apostles, Martyrs, and other Saints, that reigne in Heauen (hauing here on earth \* espoused the generall interests of their neighbours, and after the imitation of Christ their head promote by intercession the  
spiri-

\* S. Cypria.  
*magnus cha-*  
*roru nume-*  
*rus nos in*  
*ecelo exspe-*  
*ctant....de*  
*sua salute se-*  
*curi, pro no-*  
*stra solliciti.*

*Char. XXI. of the Church &c. 365*

spirituall aduantages of all, notwithstanding, that their own concernments, might haue exacted of them their whole employment in the behalfe of themselves, being not then certain of heauenly blessedness) doubtles whereas now they enioy a full assurance of the crownes of iustice, which their victories haue merited, their desires to aduance the spirituall interests of their friends on earth abound more, and their charity soliciteth more for our admittance into Heauen to be partakers of their inheritance in the light of glory Coloss. 1. \*

\* S. Clement in his Epistle to S. Iames ( called the brother of our lord, ) auereth, that S. Peter encouraging him to accept after his death the gouernment of the Church, promised, that after his departure he would not cease to make intercession for him, and his flock, thereby to ease him of his pastorall charge. Likewise \* S. Leo the great, that succeeded in the Church-gouernment ascribeth the good administration therof to the prayers of S. Peter, to whom Christ said before his passion: *and thou being conuer- ted, confirme thy brethren, and after his resurrection, feed my sheepe, my lambs.* And indeed S. Peter himselfe saith in the first

Chap.

\* Tom. 1.  
*Conciliorum*  
*Epif. 1. S.*  
*Clemens in*  
*initio.*

\* Ser. 3. in  
*anniuersario*  
*die assumptionis.*

Chap. of his second Epistle, that he would endeaour after his decease, that the Christians of those dayes might haue frequent remembrance of the things, which he had taught them, wherby it is euident enough, that the Saints departed, haue \* vnderstanding, and memory: and in earnest otherwise the comparison Christ made Math. 22. to wit, *the Saints are, as the angels in Heauen*, had been very impertinent: for \* the heauenly Angels (i) reioyce at the conuersion of a sinner *Luc. 15.* Besids according to the common vsage of the primitive Church one beleeuing christian bargained with an other, that he, who went first to Heauen should pray for him, that abided on earth. Let vs (saith S. Cyprian Epist. 57.) pray mutually, one for an other, and whether of vs two shall through the diuine mercy be first called for, let his loue continue, and his prayers not cease for his brethren, and sisters in the world. In like manner S. Hierome spoke to Heliodorus Epist. 1. cap. 2.

\* S. Grego. l. 4. dial. ca. 33. *quid est quod ibi nesciunt, ubi scientem omnia sciunt. Loquitur de sanctis in caelo Deum clare intuentibus.*  
 \* Euseb. l. 6. cap. 4. *refert Potamiana cum iret ad martyrium promississe se post mortem suam impetraturam à Deo misericordiam pro Basilide, qui fuit vnus ex militibus qui ducebant illū ad locū supplicij.*

(i) It appears euidently by Christs owne words *Luc. 15.* how carefully heauenly Angels endeaour to bring mortalls vnto eternall blessedness: being they reioyce in the repentance of a sinner. Wherefore Orig. hom. 1. in Ezech. prayeth his Angel to receiue him conuerted from his former error.

cap. 2. saying, that when he is once in Heauen he will pray for him, that exhorted and encouraged him to embrace a monasticall state of life. Moreover in the law of nature Abraham made intercession to an Angel for his sons, Ioseph, Ephraim, and Manasse. Gen. 48. *the Angel, which hath deliuered me from all euill bless these children.* And albeit it cannot be proued, that in any time during the old Testament the people of God prayed directly to the holy Patriarkes, and Prophets after their decease, in regard then the Saints departed were not translated into Heauen, and inuested with whie cloathes of glory, their habitation being vnder the earth, as in a prison. 1. Petri 2. neuertheless they made intercession to God, humbly asking of him mercy and grace through the merits of the said Patriarkes and Prophets. \* Salomon asked of God most helpe in regard of his Father Dauids great merits \* and Moyse in respect of the good workes of Abraham, Isack, and Israel the faithfull seruants of God. Likewise the ancient Iews made intercession to God through the prayers of their progenitors departed; And the

\* Psal. 131.  
memēto Domini Dauid,  
& omnis  
mansuetudinis eius: propter Dauid  
seruum tuū  
non auertas  
faciem Christi tui.

\* Exod. recordare Domine Abraham, Isaac, & Jacob  
seruorum tuorum.

holy

holy Prophet Jeremy (*k*) after his death praid much for the people of Israel. 2. *Mach.* 75. Neither doth the Prophet Isaías preiudice this catholike truth, saying *cap.* 63. *Abraham knew vs not, and Israel was ignorant of vs:* for he meant only, that Abraham, and Iacob did not acknowledge the Iews of those days for their children, becausé of their greivous sinns, and iniquities; as the ancient Fathers interpret that scripture. Nor Ecclesiastes, when hee saith, *the dead know noe more, and haue reward noe more.* For his meaning is not to take all vnderstanding, and knowledge from soules remoued out of their bodyes: but to inculcate vnto vs, that it is impossible after our departure out of this world to merit a reward, the time of this life being a necessarie requisite there to, according to Christs own testimony *Io. 9. the night cometh when noe man can worke.*

But

(*k*) Baruch *cap.* 3. prayeth thus. *O lord omnipotent God of Isra.* Heare the prayer of the dead of Israel: and though some sectaries count Baruch, as apocryphall: neuertheless the ancient Fathers, and Councils haue ranked that book with diuine scripture both vnder the name of Jeremy Baruchs vnclé, and vnder the inscription of Baruch, which is more proper. Again the Council of Laodicea in the last canon mentioneth Baruchs lamentations, and Jeremies Epistles. Moreouer the Councils of Florence, and Tréنت haue defined this catholick truth.

But now the ingagement mentioned in the character of Purgatory calleth for an answer vnto the Digbean White; that hath studied diuinity 40. yeares; who as to the contents of this character mainly resisteth the constant (1) and vniuersall practice of the Catholick Church agreeing with so large, and euident testimony of scriptures; Councills, and Fathers; as are set down; for example in the third accompt of his midle state of souls; to proue, that the ancient practice of the Church was to pray for the dead euen after their souls were beatified. He alledged the 2. *Epis. and 1. cap.* to Timothy; where the Apostle thus prays for Onesiphorus: *Our lord grant him (Onesiphorus) to find mercy from our lord in that day: by which words this knowing Master, that hath studyed 40. yeares to build a Theology on Digbean peripateticks, will of necessity proue, that S. Paul prayed, that Onesiphorus might find mercy after he was beatified. Shall I deny*

A a (saith

(1) Mr. White in the third account of the midle state of souls boldly asserts, that though to pray for the blessed be against the common practice of the Church: neuertheless *he is not of so weak a Stomach, as not to digest that morsell*; so that he makes not only the Church liable to error, as to manners and doctrines vniuersally receiued, approved, and practiced; which is a manifest heresy; but himselfe the Churches Reformer.

(saith he) the Apostle prayed, that Onesiphorus might find mercy even after his soule was beatified? the Text on all sides confessed for bids me: what then? will our aduersaries say this was not to pray for the blessed? common sense permit's them not. S. Paul did it. But doubtless no knowing man in Theology, or ecclesiasticall historie (that is vnpartiall) dare say for his credits sake, that Mr. White doth clearly proue against the whole practice of the Church, that the faithfull on earth must pray for the blessed, because the Apostle prayed for Onesiphorus saying *Our lord grant vnto him, that he may find mercy of our lord in illo die* in that day: for Onesiphorus was not dead when S. Paul prayed, that he might find mercy of our lord *in illo die*. In consequence of which Mr. Whites inference from the words alledged carries no weight with it at all, being grounded vpon a very false supposall: Howeuer the good prayer of the Apostle was not in vain for according to the martyrologes both Latine, and Greek Onesiphorus was honored afterward with a crown of martyrdom in Hellespont; in consequence wherof doubtless he found mercy of our lord *in that day*, that is, in the day of particular iudgment

ment after his death, for it is the constant Tenet of the Catholick Church \* that martyrs by their death suffered for the confessing of Christs faith be perfectly purged of sin both in order to the guilt and paines therof, and immediately possess their glorious crowns which is the beatificall vision, as S. Austin lib. de peccatorum meritis, expressly teacheth, saying, *be that prayeth for a martyr doth an injury to a martyr.* The same doctrine the Councill of Trent ses. 5. asserteth touching children, that die immediately after baptism; notwithstanding they will receive aduantages in order to their bodies in the day of generall resurrection. But as to Onesiphorus Mr. White perhaps will answer that the Apostle supposeth him dead, because in the same Chapter tis said *Our lord giue mercy to the house of Onesiphorus.* Yet that form of speech doth not make him dead: for the Apostle sayeth Rom. 10. *salute them, which are of Aristobulus his house.* and Mr. White cannot make it appear by any orthodox writer, that then Aristobulus was dead; again the same Apostle 1. Cor. 10. writeth thus, *now brethren I beseech you, ye know the house of Stephanus, and Fortunatus; be ye obedient*

\* Apoc. 14.  
Beati mortui qui in Domino moriuntur à modo iam dicit spiritus ut requiescant à laboribus suis.  
Hic sacer textus ostendit beatos morientes, id est, martyres, aliosque fideles decedentes perfecti iustos sine omni macula & reatu poena, id est obligatione ad poenam non expectaturos uniuersale iudicium, ut accipiant beatitudinem, ita explicat S. Aug. l. 20. de ciuit. cap. 9.



dient vnto such, and yet it is certaine, that Stephanus, and Fortunatus were liuing at that time: for the Apostle saith in the same Chapter. *I am glad of the coming, or presence of Stephanus and Fortunatus.* Howeuer the Latine, and Greek Martyrologes ought to carrie more weight with wise, and iudicious men then Mr. Whites meer asserting the contrary. But let his supposall be admitted *gratis*: what doth he infer thence. Mary that the soule of Onesiphorus hath not already found, that mercy the Apostle prayed our lord might grant vnto him, because the Apostle praid that Onesiphorus might find it, *in illo die*: in that day. In earnest a manifest weake inference, in regard it relies on a false supposall, as the former did, viz. that of necessity by *illo die*: thay day, is meant the day of generall iudgment: neither doth Mr. White produce any prooffe besids his own bare assertion to shew, that to be the Apostles meaning; nor indeed can he produce any; for both the words, *that day*, as likewise euen the words *the day of our lord* doe commonly signifie in scripture, and namly 1. Cor. 5. 2. Cor. 1. Philip. 1. 1. Thes. 2. as doe \* obserue Catholicke writers either the particular,

\* *Doctores  
Rhemenses  
in Annot. a.  
super cap. 3.  
Epis. 1. ad  
Cor.*

lar, or generall iudgment. And doubt-  
less the mentioned Text of the Apostle  
is truly very fixed in respect of particular  
iudgment, where vnto euery man is lia-  
ble immediatly after his death: because  
euery one shall be iudged in the generall  
iudgment, according to the account he  
giues after his death at the particular  
tribunall of diuine Iustice: and not only  
the fauour, that a soul findeth in the ge-  
nerall iudgment, but also the fauour;  
that it finds at the particular iudgment  
is called in the scripture *mercy*; both the  
one and the other being shown vpon  
the score of good works, which pro-  
ceed from the mercysfull grace of God  
through the merits of our lord Iesus-  
Christ. Hereby plainly appeareth the  
vnquietness of Mr. Whits. hawry spirite  
for as much, as through a sacrilegious  
ambition he endeauours to wrest the  
Apostles words to ouerthrow the com-  
mon practice of the whole Church of  
God. Moreouer in persuance of his vn-  
quiet ambition he passeth from this scrip-  
ture-text vnto Church Lyturgies bea-  
ring himselfe confident to euidence  
thereby, that the vnanimous consent of  
antiquitie witnes plainly on his side.

*Let S. James be our first witnes (saith he)*

A a 3 in

in his liturgy of the Hierosolymitan Church; be mindfull lord God of the spirits and their bodies whom we haue commemorated, or not commemorated, who were orthodox from the iust Abell to this present day. Thou grant them there to rest in the region of the liuing in thy kingdom, in the delights of paradise. And to allure the reader that the Hierosolymitan Church (which by origine is the Cheif) in as much as she begun from the iust Abell, could not exclude any, he produceth S. Cyrills testimony (for which he citeth his first catechesis) next, saith S. Cyril; for the holy Fathers; and Bishops departed, and of all vniuersally, who are dead from amongst vs.

The second witnes S. Basils Mass, or liturgy. Be mindfull also of all who haue slept in hope of resurrection vnto life euerm-lasting.

The third wittnes S. Chryl. Mass, or liturgy. For the memory, and remission of their sins, who were the founders of this habitation worthy of eternall memory, and all who haue slept in thy communion in the hope of resurrection, and life eternall, our orthodox Fathers, and brethren.

The fourth witnes, S. Marks Mass, or liturgy. Giue rest our lord, our God to the souls of our Fathers, and brethren who haue slept

*Char. XXI. of the Church &c. 375*

slept in the faith of Christ, mindfull of our Ancestours from the begining of the world, Fathers, Patriarks, Prophets, Apostles, Martyrs, Confessors, Bishops, Saints, and iust men, all the souls of those who departed in the faith of Christ, and moreouer of those whose memory this day we celebrate, and our holy Father Marke the Euangelist: to the souls of all these giue rest our supream lord and God in thy holy Tabernacle &c. and he concludes (saith Mr. White) to their souls grant rest, and admit them to the kingdom of Heauen.

The fift witnes S. Greg. the great his lyturgy. Remember also o lord thy seruants, who haue gone before vs with the sign of faith, and now rest in the sleep of peace. To them our lord, and all that rest in Christ wee beseech the grant a place of ease, and light, and peace.

From the witnesses set down Mr. White argueth thus. So many Patriarchall Churches continually in their publick lyturgies beseech God in generall tearmes to giue saluation to all the faithfull departed assigning them a place of ease, light, and peace: and where none is excepted all are included: and in our case eminent. Saints particularly named: we cannot therefore doubt, but that prayer was anciently offered for the blessed; that is

to say, we cannot doubt, but that the ancient Churches offered prayers for such as departed, in the faith of Christ, that they might find mercy, saluation, place of ease, light, and peace euen after their souls were beatified; these aduantages according to Mr. White being the motives on which ancient Churches grounded their prayers, suffrages, and sacrifices, which they offered for such, as were already blessed, that they might find mercy, place of ease, light, and peace, which implies manifest weakness: for he contradicts himselfe, since blessedness is a clear sight of God importing of necessity saluation, mercy, place of ease, light, and peace. Wherefore it seems a strang thing, that vpon such premises he should conclude with soe much confidence, as if the point were euidently clear, that the ancient lyturgyes acknowledged prayers for the blessed, as to procuring them mercy, saluation, place of ease, light, and peace: besides its not as to reason consonant, that the said lyturgyes should require the prayers, and sacrifices of the faithfull on earth for the aduantages of the blessed in Heauen, since these, (m) lytur-

(m) As to the Churches lyturgyes it is obseruable 1. That in Saint Iames lyturgy these words are set down. *Let vs celebrate the*

memory of the most holy immaculate, most glorious Mother of God and aue Virgin Mary, and of all the Saints that through their prayers we may obtaine mercy. Whereby it is euident that the Apostle did not conceiue that our prayers might benefit the Saints vnto the obtaining of mercy, or an encrease of glory, but that wee might be saued, and glorified through their prayers. 2. S. Basil in his lyurgy prayeth thus. O lord let none of vs receiue the holy body, and blood of thy Christ vnto iudgment, or condemnation but vnto finding of mercy, and grace in the society of all the Saints, with whome haue been pleasing in thy sight, Patriarchs, Prophets, Apostles, Euangelists, Martyrs, Confessors... especially the holy Immaculate Virgin blessed lady Mother of God, through whose intercession visit vs, o God. After the same manner S. Chrys. prayeth in his lyurgy: but Mr. White conceals these parts of the lyurgies, as all moderne sectaries haue done afore, altering the lyurgies, as he doth, to proue, that souls departed are not translated into Heauen before the generall resurrection. Nicolaus Cabasilas a Greek Author, who about 300. yeares agoe set forth an exposition of the Greek lyurgy affirms, cap. 33. that to offer sacrifice for the Saints is to giue God thanks for them: For the Saints (saith he) the Church offereth this rationall worship, and honour as a thanks giuing to God, and especially for the blessed Mother of God, who exceeds all others in sanctity: from whence he infers that a Priest prays not for the Saints, but prayeth them, that he may be assisted by them in his prayers. And cap. 49. saith expressly, that if a Priest should properly pray in the Mass for the Saints it would follow, that he should pray for the blessed Virgin, who is aboue all intercession, and more holy by many degrees, then the Apostles themselves. Beside in the whole Chapter 49. he impugneth those who taught that a Priest prayeth in the Mass for Saints, and shews clearly that the Latin preposition *pro*. in Greek *υπερ*, and in English *for*. is not alwaies a token of intercession, but sometymes of thanksgiuing, which he proues euidently enough from the words of the lyurgy. Again *υπερ* sometymes signifies *αυτι* that is in the room of an other, so that to offer sacrifice for the Saints, may signifie to giue thanks to God in the name, or room of the Saints in order to the many graces, and benefits, which his diuine goodnes hath confer'd vpon them. And though this Author was a schismatick: nevertheless

theleſſe he deliuered plainly the ſenſe of the Greek Church, and his authority is warrantable being put with the ancient Fathers.

lyturgies giue clear euidence of prayers, and interceſſions made to the bleſſed Saints for the releife of all the faithfull (both liueing, and dead) that ſtand charged with any guilt, or deſiled with any vncleanes. Again to ſhew the extreme wantonnes of Mr. Whites wite in order to ſingularitie; tis certaine, that down from the firſt age of the Church to theſe times he cannot produce one amongſt all the ancient, and moderne orthodox writers, that interprets the ſaid Maſſes, or liturgyes in his ſenſe to wit of prayers, and ſacrifices offered for the aduantage of the bleſſed, theſe hauing noe need, in regard they are ſatiated with the plenty of the houſe of God, ſatiſfied with the fountaine of life, conſorted with the ſon of light, and imbricated with euerlaſting pleaſurs *Pſal.* 35. wherby tis evidently manifeſt, that although bleſſed Saints be commemorated in the lyturgies of the Church, and the Auguſt ſacrifice of Chriſts precious body, and blood is ſaid to be offered for them. Neuertheleſſe it is neuer ſaid, or meant, that ſuch commemorations, and  
offe-

offerings were done to benefit them; and indeed to offer the Churches sacrifices for the ancient Fathers Patriarchs, Prophets, Apostles, Euangelists, Martyrs according to the approued interpretation of all orthodox writers, is thereby to celebrate their memory vnto honoring, and reuerencing them, and to beseech God, that through their prayers, and intercessions he will heare our prayers, and supplications. We all, saith S. Cyrill Hierosoll. ( catechesi 5. mystagogica, where he explaines the words of the Greeke lyurgy ) beseech thee and offer vnto thee this sacrifice in commemoration, euen of those who are dead from amongst vs. First of the Patriarchs, Apostles Martyrs, that God, through their intercessions, may receiue our prayers. After the same manner speaks S. Austin in his 17. Sermon vpon the words of the Apostle. 'Tis, saith he, the practice, and custome of the Church, which the faithfull know, that when martyrs are commemorated at the Altar of God, we pray not for them, but for the rest commemorated, which are dead from amongst vs, wee doe pray because it is an iniurie to pray for a Martyr, to whose prayers we ought to be recommended. Hereby is further euenced, that albeit the lyurgies



gyes especially some of those, which Mr. White alledges on his side seem to direct the suffrages of the Church ( whereof the sacrifice of the Altar is Cheife) euen to the helping of such, as be departed in the faith of Christ, rest in peace, and are counted for eminent Saints already: Howeuer that seeming apparence ought to be ascribed to the intricacy of the lyturgyes ( wherein words, and sentences are obscurely set down) and the meaning of the Church thereby is to be vnderstood in order only to such faithfull departed, as haue need of helpe. Wherefore S. Tho. supp. q. 71. art. 8. teacheth, that the blessed Saints in regard they haue full enioyment of all things in as much, as they are satisfied with the satnes of the house of God, haue noe need of the Churches suffrages: and S. Cyrill Cateches. afore mentioned, where he explicats the words of the Greek lyurgy, writeth thus: *We pray to God for the common peace of the Church, for the tranquillity of the whole world, for kings, for soldiers for the sick, for the afflicted: in sum for all, which haue need of help.* Which shewes euidently enough that the ancient Churches neuer offered their suffrages for

for the helping of the blessed Saints, that suffer nothing of want.

But lord God what crafty dealings Mr. White useth to bring the stream of Church lyturgyes to run on his side, some words he cuts of, others cites amiss, and especially omits what concernes the B. Mother of God; as likewise the addressees the Church makes to the Saints of God for helpe through their supplications, and intercessions: besides to proue more particularly that S. Iames lyurgy of the Hierosolomitan Church allows of prayer for the benefit of the dead vniuersally, in as much, as it saith *be mindfull, lord God, of the spirits, and their bodyes, whom we haue commemorated, or not commemorated, who were orthodox from the iust Abell to this present day.* Mr. White addeth these words. But let vs consider more particularly (the point of praying for the blessed) *the Hierosolymitan Church is by origine the Chief; the begining from the iust Abell, cannot certainly be supposed to exclude any; and S. Cyril. the Heire of S. Iames in his first Catechesis will assure vs she did not: adding next (Cyrillus) for the holy Fathers, and Bishops departed, and of all vniuersally which are dead from amongst vs.* Where is obseruable Mr. Whites craft-

crafty dealing, for in the fift catechesis of S. Cyril. the words set down by him appeare not, that catechesis containing only an explication of faith in order to its definition, which is substance of things hoped for, and a conviction of things unseen: However the said words cited by him are extant in the first mystigicall catechesis of S. Cyril. who before he comes at those words set down by Mr. White to proue, that the Hierosolymitan Church prayed for the blessed, writeth thus, when we offer this sacrifice, afterward we make commemoration of those also, who are dead afore; first of the Patriarkes Prophetes, Apostles, Martyres, that God by their prayers, and intercessions may receiue our prayers. But Mr. White leaueth out these words, which sheweth his crafty, and sub-  
till dealing. Again the words of S. Cyril. that \* follow the words set down by Mr. White doe preiudice his doctrine of the midle state of soules; and therefore on purpose he omits those likewise.

\* Verba subsequētia hac sunt: maximū est animarum inuicem pro quibus offer-

The  
tur obsecratio sancti illius & tremendi, quod in altari positum est sacrificii, quod exemplo demonstrare volumus; scio enim multos dicere quid uiuant animam in peccatis ex hoc mundo decedentem etiamsi in hoc sacrificio mentio fiat illius? Ansi rex aliquis eos à quibus offensus est in exilium pepulerit postea vero illorum propinqui coronam aliquam consciētes pro his, qui in supplicio sunt, exulibus eidem (regi) offerrent, nonne condonationem aliquam suppliciorum dederit? ad eundem modū & nos pro defunctis preces adhibemus.

The same crafty dealing he employes about S. Marks lyurgy, that is of Alexandria for there he omits mentioning the precedent, of which the subsequent words depend, and ioynes words together, which haue nothing of connexion. For example: the words, *Of our Fathers and bretheren, who haue slept in the faith of Christ, down to the words, and moreouer of those whose memory this day we celebrate, and our holy Father Marke who taught vs the way of saluation*, doe not containe a prayer for the Saints, because the Euangelist faith expressly grant vnto them rest, mindfull of the Saints, that is mindfull of them; through the intercession of the Saints; but truly the subsequent words to wit, *To the soules of all those giue rest haue no relation to the precedent commemoration*. Neither doe the particles of *all those giue rest* comprehend the Saints commemorated afore in regard, that both afore, and after those words is recited the angelicall salutation *Aue Maria*, and after this is expressed in the lyurgy, that the Deacon readeth *ταθ'πικα*: that is the holy tables containing a Catalogue of all the faithfull departed: afterward (saith the lyurgy) the Priest decently bows his body

dy and prayeth, v uttering the words set downe, viz, *To the soules of all those giue rest, our supream lord, that is, to the soules of all those, which be contained in the said Catalogue, the names whereof the Deacon had read; and whereas S. Marke concluds saying To their soules, I say, grant rest, and admit them to the kingdom of Heauen, that conclusion is only a repetition of the precedent prayer To the soules of all these giue rest our supream lord, and God, and consequently did not relate vnto the blessed Saints; that had no need of such a prayer, but to those named in the Deacons ταξιπτοκα, that receiued help. After the like manner Mr. White dealeth in citing the Roman, or S. Gregorie the greats lyurgy; which is thus. Remember alsoe, O lord thy seruants N.N. that is, such as I name, or intend to pray for, who haue gone before vs with the signe of faith, and now rest in the sleep of peace. After which words the Preist according to the rubricke there set down ioynes his hands together and prayes during a little while for the said. N.N. which he namieth, or intendeth to pray for \*and afterward only it followeth To them O lord, and all the rest in Christ we beseech thee grant a place of ease, and light,*

\* *Innocentius & Alexander Summi Pontifices item Gabriel & Albertus diserte docent post verba illa dormiunt in somno pacis, debere fieri memoriam specialem (non vniuersalem ut perperam dicit Albius) defunctorum paritum, & eorum quibus missam specialiter applicare voluerit sacerdos: his potius credendum est, quam Albio.*

light, and peace; whereby tis manifest that Mr. White weakly, if not craftily goes about to proue from those words, that S. Gregorie prayed for all, who were baptized, and departed in the communion of the Church. And indeed soe it should follow that he prayed for the most blessed Virgin, that is aboue intercession, exceeding all the Angels in sanctity. But tis great pity, that the extreame wantoness of Mr. Whits witt should so carry him away, and soe harden his mouth, and fortifie his stomack as to digest a morsell of doctrine, that by his own confession contradicts the generall practise of the whole Church. Furthermore to cleare more amply all these, and other obiections which sectaries commonly draw from vncertainties, and intricacies of Church lyturgies to prejudice Catholick verities, there is nothing of absurdity, or inconueniency if we answer them, that the holy Church represents therein the departure of Saints out of the world, that is the exact time, when their souls were remouing out of their bodyes: for example in the Mass for the dead, when tis celebrated for such as died some hundred yeares afore, the Church

in that prayer of the offertory (*Our lord Iesus Christ deliuer the souls of all the faithfull departed from the paines of hell, from the deep lake, from the lions mouth: let not hell swallow them vp*) represents those souls vnto Christ, as if euen then they were departing, and considers them as if euen then they were in the agonie of death, and therby noe lye is committed: for a Priest celebrating the Mass of the fourth funday in Aduent does truly say without lying (*Drop down yee Heauens from aboue, and let the clouds raine the iust. Send downe the lambe, the ruler of the earth.*) Because the Church therby only represents the humble supplications of the ancient Patriarks and Prophets for the accelerating of Christs preordained coming into the world, as if they were present in that moment of time, when those holy Fathers soe prayed. And truly that glorious Emperour Charles the first by the aduice of his Ghostly Father commanded, that his funerall should be celebrated, and the office, and the Mass likewise of the dead sung for him, as if he had been dead indeed, when he was aliue.

The premisses euidence enough the true sense and meaning of the Churches

ches lyturgies against all hereticall interpretations. Howeuer an answer shall be added more particularly to the close of Mr. Whits proofes. To wit: *nor is it*, saith he, *infrequent among the pious when they name a Saint, or Martyr to adde; whose glory God increase.* Hereby Mr. white either means essentiall, or accidentall glory, if he vnderstand an increase of essentiall glory in order to the intensnes therof, he teacheth an heresy for the Church of God ascribes such an increase of blessednes \* to the Saints own merits and not to the prayers of their friends according to that saying of the Apostle 2. Cor. 9. *He that soweth sparingly, reapes alsoe sparingly: and he that soweth liberally shall reap also liberally:* and indeed it is the proprietie of distributiue iustice to better the reward in order to such as deserue better: and God compenseth the merits of his faithfull according to distributiue iustice; but if Mr. White vnderstand an increase of accidentall glory either in order to speciall reuelations of mysteries whereof the Saints were ignorant afore, or in order to a greater measure of honour, and reuerence from the faithfull alieue, that makes nothing to his purpose, and in

\* Concil.  
Flor. in dec.  
unionis definit  
animas  
bonorum vi-  
dere clarè  
Deum sicuti  
est sed aliam  
alia perfor-  
mas pro di-  
uersitate  
meritorum.  
Et definitum  
est sess. 6.  
can. 32. iu-  
stificatum  
bonis operi-  
bus augmen-  
tum gratia  
meriti, &  
ita profici-  
tur veteres  
Patres. Et  
ratio distri-  
butiua iusti-  
tia exigit, ut  
plus merenti  
maior red-  
datur mer-  
ces.



that sense may be meant that saying: (n) *Whose glory God encrease*: and after that sense Christians pray. *Glory be to the Father to the son and to the holy Ghost. Amen.*

(n) According to the Roman Catholick Church a Priest preparing himselfe to say Mass prayeth thus: *I will say Mass, and offer in sacrifice the body, and blood of our lord Iesus Christ to the praise of God, and the whole triumphant Court.* Now if by praying soe he prayeth for the blessed, he prayeth for God also, being he promisseth thereby to offer sacrifice to the praise of both: in consequence of which S. Paul likewise 1. Tim. 1. prayed for God, when he said *unto the king of aworlds, immortall, invisable sole God, be honour, and glory for ever and ever amen.* But were it not an extreme madnesse to think, that S. Paul by praying so, conceived that he might bring vnto God an encrease of glorie. However Mr. White will needs have the words of the prayers set down in the Roman Iyurgie after the offertorie. *Recieve what we offer to the honour of thy Saints &c.* to prove it lawfull to pray for Saints, that thereby they may find mercy, and encrease of glory. But S. Thomas 3. p. q. 71. art. 8. in resp. ad 1. obiecc. saith, that when we celebrate the feasts of Saints their glory is not augmented by that solemnity, but we receive greate benefit thereby: and euen so saith he, when we give praise to God, we, and not God receive benefit thereby: from the premises clearly appears how vnadvisedly Mr. White in the 3. account of the middle state of soules alleageth S. Greg. to prove, that the blessed receive encrease of glory through the prayers of the faithfull living. *Sed mira sunt, qua docet Albino, nam sunt, mira stupenda, nona canemus.* Aug. 1. 3. con. Iulia.

CHAR.



~~THESE ARTICLES OF FAITH~~

CHAR. XXIJ.

OF

FOVNDAMEN-  
TALL, AND NOT  
fundamentall Articles  
of faith.

**T**'Is a moderne distinction, that was ingeniously contriu'd by (\*) Marke Anthony de Dominis Arsh-Bishop of Spalatto, and brought into the Protestant Church in order to the said Churches claim vnto, as to fundamentall, and disclaim from the Roman Church, as to not fundamentall Articles of faith, that is, as to errours in order to such Articles of faith, as may be

Bb 3 de

(\*) Marke Anthony de Dominis Arch-Bishop of Spalatto became an Apostate, fled out of Italy into England in the Reign of King Iames of happy memory and taught that a Christian might be saved in any sect, professing the fundamentall Articles of Christian faith: as for example (said he) every one may attaine vnto salvation either by adhering to S. Thomas doctrine, or the doctrine of Scotus.

*\* Protestantes  
communiter  
constituunt  
hoc discrimen  
inter funda-  
mentales, &  
non funda-  
mentales,  
(quod scilicet  
damnabilia  
sint ab illis  
dissentire, cum  
sufficienter  
proponuntur,  
non itam dis-  
sentire à non  
fundamen-  
talibus, dum  
sufficienter  
proponuntur)  
ut universa-  
litatem, &  
amplitudinē  
sua Ecclesia  
ostendant.*

denyed without hurt of faith, and loss of saluation, though sufficiently propounded, in regard whereof they beare the name of not fundamentall, \* as distinct frō foundamētals, which cā not be reiected without incurring both loss of faith, and saluation: in consequence whereof Protestants of these dayes commonly represent the Roman Church, as a naturall body, that is partly sound, and partly vnfound, infected with sundry soares and vlcers which is to say, that although the Roman Church hath continued alwaies sound at heart hauing neuer deuiated from the true doctrine of Christ, as to fundamentall requisits vnto saluation: neuertheless she still retaines sundry errors in order to not fundamentall requisits, which they pretend to haue purged away, and thereby make their Church to be the same with the Roman Church, as to the sound part therof.

Marke Antopy de Dominis saw a necessity of inuesting the Protestant Church with visible existence, least it might appeare to haue perished afore, and with perpetuall succession of Pastors, and Teachers, these being of necessary vse in the government therof,

for as much as they be essentially required to the professing of faith, preaching the diuine word, instructing the illiterat, and administring the Sacraments, which functions could neuer haue been performed, if the Church of God, (whereof these be necessary markes) had been inuisible, and thereby destitute of Pastors for the work of the ministry: wherefore to fit vnto the Protestant Church visible existence, and a series of Pastors, and Teachers, in a continuall line of succession down from the Apostles, he aduiced such as carried on the Protestant Reformation not to quitte all claim to the Roman Church, without which, visible existence, and perpetuall succession of their Church had been impossible, since no one society of Christian believers appeared vpon earth (when the Protestant Reformation begun) that was seperated from the Church of Rome. Again he saw, that by asserting the Romā Church to haue in all times reserved necessary requisits vnto saluation, that is, fundamentall Articles of faith, it might seem, as to reason consonant, that the Protestants departure from it, had been without cause, and thereby they, as to

\* *Secundum*  
*Aug. l. 1.*  
*con. Epif.*  
*Parm. cap. 4.*  
*schisma om-*  
*nia scelera*  
*supergradi-*  
*tur.*

reason might be counted guilty \* of deadly schism for going out from, and breaking vnity, and communion with a Church, wherein, if they had continued, they might haue attained vnto saluation; therefore to escape this rock, he aduiced again that Protestants should represent the Roman Church, as infected with errours crept into it, in order to not fundamentall Articles of faith and to assert the quitting of these, and not the Roman Church, as to the sound part therof; in consequence of which Protestants infer the now Roman Catholicks who perseuer in, not themselves that rooted out the errours, that were crept into the Roman Church, to bear the infamous brād of schism; thus the distinction of fundamentall and not fundamentall Articles of faith serues the Protestant Reformation, and might haue weight with it, if any exāple could be produced from any Christian Church preceding the Protestant Reformation, that so distinguished between fundamentall, and not fundamentall Articles of faith, making it damnable to dissent from those, and not damnable to dissent from these, sufficiently proposed: and indeed the  
 going

going of the Children of Israel on drie ground thorow the mids of the sea, the raising of Lazarus vnto life by Christ, and sundry other Articles of faith, which according to Protestāts are not fundamentall, neuertheless cannot be denyed without hurt of faith, and loss of saluation. Wherefore the primitive Church taught, that all Articles of faith sufficiently propounded ought of necessity to be belieued; for the first Council of Nice condemned seuerall Hereticks euen for asserting errours, which were not against fundamentall Articles of faith, namely the *Quarta-decimani* for celebrating the solemnity of Easter at an vndue tyme, and *Can. 8* made an ordinance forbidding the receiving of certain hereticks called *Cathari*, into communion with the Catholick Church, vpless first they promised in writing, that they would embrace, and keep all the doctrines therof without making any exception, as to fundamentall, and not fundamentall Articles of faith. \* Besides not one scripture testimony, or one authority of ancient Fathers can be alledged to proue, that diuine faith is consistent, with one sole

\* *Aug. l. de heresibus ubi enumerasset multas hereses, quarum plures non erant contra Articulos fundamentales, in fine tamen, vniuersaliter de omnibus ait, christianus Catholicus ista non debet credere.*

errour,

\* S. Chrysos-  
in Gal. 1. ad  
illud & vo-  
lunt subuer-  
tere. Quem-  
admodum,  
inquit, in  
moneta Re-  
gia qui pa-  
rum aliquid  
amputaus-  
sit de impru-  
sa imagine  
totum mu-  
nifera reddit  
adulterinū:  
ita quisquis  
sacra fidei  
vel minimā  
particulam  
subuerterit,  
in totū cor-  
rumpitur;  
idem docet  
Theodor. l. 4.  
his. cap. 16.  
& 5. Prosper  
Epif. ad Vir-  
ginem Do-  
metr. alia-  
vus, inquit,  
est à nume-  
ro fidelium  
& à sorte

sacerdotum, qui in aliquo à Catholica veritate dissentit.

\* 10. 2. qui offendit in vno factus est omnium reus, præsertim  
quoad iacturam totius habitus gratiæ & charitatis, qui habitus  
tam facile vno peccato mortali, quam pluribus deperditur. 1. Cor. 6.  
& Romi. 6. stipendium peccati mors, vbi dicitur peccati, in numero  
singulari.

error, that is against any \* one Article  
therof. For indeed euery error against  
an Article of faith is an error against  
faith: in cōsequence of which one act of  
hereticall infidelity expelleth faith as  
darknes dissipateth light, and as one sole  
mortall sin driueth away christiā charity;  
and although naturall habits, as they are  
got leasurly by frequēt acts of the same  
likenes, ad so lost at leasure by sundry acts  
of contrary likenes; neuertheless faith,  
that is a diuine habit supernaturally in-  
fused, is wholly lost \* by any one act of  
error, that importes a voluntary dis-  
sent from any whatsoeuer Article of  
faith sufficiently propounded; and the  
reason hereof is manifest, because who-  
soeuer so dissenteth reiecteth diuine re-  
uelation together with the veracity of  
God, which is the indiuisible object,  
and consistency of diuine faith, and re-  
gardeth all the Articles therof alike;  
wherby is plainly euident, that tis  
vnaduisedly, and in vain conceiued  
that the Roman Church is one indiu-  
duall

duall body, partly sound, and partly exulcerated, or one indiuiduall field, that in part is filled with thistles and netles, and in part purged of all euil hearbs by the industry of a carefull husband man, seeing that the true Church of God is inconsistent with errors against Articles of faith, as appeareth by the reasons alledged; and indeed the true Church is the spouse of Christ without spot, or wrinkle, and so shall continue to the end of the world vnder the infallible conduct of the holy Ghost, who will neuer suffer the gates of hell to preuail against her: *Mat. 18.* in consequence of which she shall neuer lose her spousall innocency, integrity, and fidelity; wherfore if we will auerre that the Roman Church was once the true Church of God of necessity she ought to continue so, and if we will cōfess, that the present Church of Rome containes all fundamentals, that is, all necessary requisits vnto saluation, of necessity the opinion of errors crept in, in order to not fundamentall Articles of faith, ought to belaid aside.

But to whom shall it belong to distinguish the fundamentall Articles from not fundamentall, and meer arbitrary?

not



not to the Pope surely and such Christians as yeeld obedience to his Holines because these acknowledge for fundamentall Articles, what the Council of Trent hath defined: nor to the ancient Church, in regard, that frō tyme to tyme, she hath condemned, and excommunicated those, which dissented from any poynt of the generall faith; or from generall Councils: for though the Pelagians, Donatists, and other sectaries confessed the misteries of the Trinity, and Incarnation, and other fundamentall Articles of Christian faith: neuertheless they were not tolerated, but anathematized by the ancient Church, and by the Fathers execrated, as Heretiks. Yet perhaps it will be answered that the determination belongs to the vnanimous accorde of all those which in any manner confess, and worship Christ. But if the vniuersall consent of these were required for the making, or appointing fundamentall Articles necessary to the obtaining of saluation, this should be none, viz: *The Diuinity of the son of God.* Because the Arians denied it: nor *The Diuinity of the holy Ghost.* Being the Macedonians denied it, nor *The blessed Trinity* because the Sabellians denied it, Nor the vnion  
 per.

between the diuine, and human nature in one diuine Person, for Nestorius denied that vnion: whereby euidently appears that tis not possible for Protestants to determinate which Articles of faith be foudamētall, and which be not foudamētall. That is, to set down precisely such Articles of faith as can not be denied without loss of saluation; and such again as to deny, is not damnable. Howeuer it is euident enough, that Protestants, (haueing neither vnion, as to diuine faith, nor communion as to the ministry of Sacraments with the Roman Church) cannot make a good claim to a visibie existence, and perpetuall succession of Pastors, as deriued from her. Again their going out from that Church, which they confess to haue been once the true Church of God, and still to retaine requisits necessary vnto saluation, argueth them guilty of deadly schism, caused by themselues, that departed from, and not by Catholicks, that abided in her. In euery ciuill state such as dissobey, not such as obey authority, such as abrogate, not such, as conserue the ancient lawes, and ordinances, such as reject, not such as keep the settled customs therof, bear the infimous brand

to

to all posterity, of being the men, that rent, and diuided the common wealth; but Protestants haue disobeyed, not obeyed, abrogated, not preserved; rejected, not obserued the authority, lawes, and Customes of the Roman Church, hauing by their own power only, vnder a specious colour of reformation introduced nouell doctrines, lawes, and rites, contrary to the vsage, and practice thereof: wherefore they of necessity bear the guilt of deadly schism, and not Catholicks, that haue altered nothing. Besides Protestants went out of the Roman Church without cause, for at the time of their departure, the Roman Church retained all requisites necessary vnto saluation for then was there no Christian Church vpon earth. Seperated from her, so that, when the Protestants reformation began, the Roman Church or none was the true Church of God, in consequence of which their departure was without cause. \* For whosoever goeth out from a Church, wherein he might attaine to saluation goes out without cause, and commits sacriledge of damnable schism, as the great Doctour S. Austin teacheth in his third book of baptism against the

\* *Aug. l. 3. de baptis. con. Donat. c. 2. in fine, ait, si Ecclesia Romana sit vera Dei Ecclesia in qua salus haberi potest, non habent (Donatista) sua praeisionis aliquam defensionem, sed ex eundo, & communionem Ecclesia relinquendo in qua poterat saluari, irruunt in sacrilegium schismaticum.*

*Char. XXII. of fundamentall &c. 398*

the Donatists. Moreover this asserted truth appeares evidently by the fundamentall doctrines of Protestant Religion which are as opposite to the faith of the Roman Church, as the ends of a Diameter are ouerwhart, and cross. For example Protestants commonly teach that good works proceeding from diuine grace can neither iustify, nor merit saluation, these being prerogatiues of faith only, in regard wherof it beares the name of iustifying faith: but all ancient and modern Pastors and Doctors of the Roman Church assert that good workes exercised in, and by diuine grace doe bring vnto iustification of life, and that they are in order to merit, causes of euerlasting saluation, as wicked workes in order to demerit, are causes of perpetuall damnation: Protestants commonly teach, that the sacrifice of Mass wherein Catholick Priests offer the body, and blood of Christ for the liuing, and dead; is a blasphemous tale, and a dāgerous deuise. Protestants cōmonly teach, that confirmation, Penance, Order, Extream-vnction, and Matrimony want requisits necessary to an Euangelicall Sacrament. Protestants commonly teach that the doctrines of  
Pur-

Purgatory, Indulgences, religious veneration of holy Reliks pertaining vnto, and invocation of Saints are idle fancies, and trifles, crept into the Church without warrantable authority of scripture testimony. Protestants commonly teach sundry other doctrines as fundamentall requisits to their religion clean contrary to the faith of the Roman Church, as is manifestly demonstrated in the Characters concerning the outward Sacrifice of Masse, Confirmation, Penance, Order, Extrem-unction, Matrimony, Purgatory, Indulgences, and Adoration. From the premises is inferred, that the Protestant Reformation cannot borrow of the Roman Church visible existence together with continuall succession of Pastors vnto perpetuating that Church in fundamentall Articles of faith vnto excusing from schism. Howeyer it cannot be denyed but that Protestants can shew clearly, that the whole body of doctrines fundamentall to Protestantism hath been asserted by sundry learned men, that liu'd in sundry ages respectiuely long before their reformation began: namely Simon Magus taught, that faith alone was an expedient, sufficient

*Char. XXII. of fundamentall &c. 401*

ficient vnto saluation, as witnesseth Si-  
lrenæus, and rejected good works, as  
vnnecessary therto, as doth attest Cle-  
mens Romanus: Manichæus despised  
the Sacrifice of Masse, spoiling Christs  
Church of all outward sacrifice, as wit-  
nesse S. Austin: Nouatus impugned the  
Sacraments of Confirmation, Eucharist  
Extrem-vnction, and Matrimony, as S.  
Cyprian affirmeth: Vigilantius detested  
the inuocation of Saints, and the vene-  
ration of their Reliques, and likewise  
single life of Priests, as S. Hierom rela-  
teth: Iulian the Apostat had in detesta-  
tion the cross of Christ; and demolis-  
hed his statue, as Eusebius writeth: Ae-  
rius condemned prayers and sacrifices  
offered for the souls departed, as S. Au-  
stin, and S. Epiphanius auerre. But that  
which is exacted of the Protestants, is  
to shew from the first age for 1500. yea-  
res a settled company of Christians, and  
the place, country, town, or village  
where they liued, that taught and prea-  
ched the whole body of their founda-  
mentall doctrines; it is not enough to  
produce the example of such, as at dif-  
ferent tymes, and in different places a-  
greed with them in two, or three of  
their Articles, for that is not sufficient

C c

vnto

unto constituting a society of true believers, because to Turkes, and Jewes might be lifted for Protestants, these agreeing with them, as to sundry Articles, namely they deny the Popes supremacy, transubstantiation, inuocation of Saints, and the sacrifice of the Masse. Again the fore named sectaries themselves were destitute of visible existence and perpetuall succession, and consequently could not deriue either of both unto the Protestant Church. Besides Simon Magus, Manichæus, Novatus, Vigilantius &c. bear the infamous brand of being condemned Hereticks before the Protestants reformation begun. However some Protestants there be that endeavour to prove their visible existence in a long line of succession from the Albigenses but vnadvisedly, first because this seed of sectaries knowes not to deriue the Genealogy of their own Religion down from the Apostles, which is the question in debate wherein satisfaction is expected: secondly the Albigenses are condemned Hereticks, that taught doctrine impious, and blasphemous, for example, they asserted a good, and an euill God, denyed originall sin, reiected baptism, and impugned the

resurrection of bodyes. By the premises plainly appeareth that Mark Antony de Dominis Bishop of Spalatto his distinction between fundamentall, and not fundamentall Articles of faith carrieth nothing of weight with it; 'tis like a specious building, that wantes a good foundation to support it. And truly it is as impossible an enterprize to proue the visible existence, and perpetuall succession of Protestant Pastours, from the Roman Church, as it is for Calvinists to shew that the true Church of God laid hid for sundry ages inuisible without perishing; which is impossible also: for the markes of a liu'd Church are professing of faith, preaching of the diuine word, instructing of the illiterate, and administering of the Sacraments, which functions can noe more be executed in a Church, that is inuisible, then in a Church that is perished.

F I N I S.

Laus Deo, eiusque Matri Sanctissimę & omnibus Sanctis.

*Omnia Sanctę Romanę Ecclesię  
subiecta sunt.*